

THE <sup>Syn. B. 66. 118</sup>  
CAUSE  
AND  
CURE  
OF  
A WOUNDED  
CONSCIENCE.

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By THO: FULLER, B. D.

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PROV. 18. 14.

*But a wounded conscience who  
can beare?*

---

L O N D O N,

Printed for *John Williams*, at the  
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*M D C XLVII.*

THE  
CASE  
AND  
CURE  
OF  
A  
WOUNDED  
CONSCIENCE

By THOMAS FULLER, D.D.

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TO THE RIGHT  
HONOURABLE,  
And Vertuous Lady,  
*Frances Mannours,*  
Countesse of Rutland.

Madam,

**B**Y the Iudicial  
Law of the  
Jewes, if a  
servant had Exod.  
21.4.  
children by a wife which  
was given him by his  
Master, though he him-  
selfe

## The Epistle

*selfe went forth free in  
the seventh yeere, yet his  
children did remain with  
his Master, as the proper  
goods of his possession. I  
ever have been, and shall  
be a servant to that no-  
ble Family, whence your  
Honour is extracted.  
And of late in that house  
I have been wedded to  
the pleasant embraces of  
a private life, the fittest  
wife, and meekest Hel-  
per that can be provided  
for a Student in trouble-  
some*

Dedicatory.

some times: And the same  
hath been bestowed upon  
me by the bounty of your  
Noble Brother, EDW:  
Lord MONTAGUE:  
Wherefore what issue so-  
ever shall result from my  
mind, by his meanes most  
happily married to a re-  
tired life, must of due re-  
dound to his Honour,  
as the sole Proprietarie  
of my paines during my  
present condition. Now  
this Booke is my eldest  
Off-spring, which had it  
been

## The Epistle

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the seventh yeere, yet his  
children did remain with  
his Master, as the proper  
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a private life, the fittest  
wife, and meetest Hel-  
per that can be provided  
for a Student in trouble-  
some

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dound to his Honour,  
as the sole Proprietarie  
of my paines during my  
present condition. Now  
this Booke is my eldest  
Off-spring, which had it  
been

The Epistle

beene a Sonne, (I mean,  
had it been a Worke of  
Masculine beauty and  
bignesse) it should have  
waited as a Page in De-  
dication to his Honour.  
But finding it to be of  
the weaker sexe, little in  
strength, and low in sta-  
ture, may it be admitted  
(Madam) to attend on  
your Ladiship, his Ho-  
nours Sister.

I need not mind your  
Ladiship how God hath  
measured outward hap-  
pinesse

Dedicatory.

piness unto you by the  
Cubit of the Sanctua-  
rie, of the largest size, so  
that one would be posed  
to wish more then what  
your Ladiship doth en-  
joy. My prayer to God  
shall be, that shining as a  
Pearle of Grace here,  
you may shine as a Starre  
in Glory hereafter. So  
resteth

Your Honours in

Boughton,  
Jan. 25.  
1646.

all Christian offices,

Tho: Fuller.

Dedication


Comme unto you & the  
Cup of the Sanctus  
is of the largest size  
that one would be asked  
to wish more than what  
you. I wish you to be  
for. My prayer to God  
shall be, that you may  
be of Grace here,  
you may have a share  
in Glory hereafter. So  
respect

Your He. love in

Respect  
all Christian offices  
1846  
P. 100: Fuller.



To the Reader.

 S one was not  
anciently to want  
a wedding gar-  
ment at a Marri-  
age feast; So now adayes,  
wilfully to weare gaudy  
cloathes at a Funerall, is  
justly censurable as unsuit-  
ing with the occasion.  
Wherefore in this sad sub-  
ject, I have endeavoured to  
decline all light and luxu-  
rious expressions: And if  
I be found faulty therein,  
I cry and crave God and  
the Reader pardon. Thus  
de-

*To the Reader.*

desiring that my pains may  
prove to the glory of God,  
thine, and my owne edifi-  
cation, I rest,

*Thine in Christ Jesus.*

**Thomas Fuller.**

---

may  
od,  
if-

THE CONTENTS  
of the severall Dialogues.

1. Dialogue.

*What a wounded conscience is,  
wherewith the godly and reprobate  
may be tortured.* page 1.

2. Dial.

*What use they are to make there-  
of, who neither hitherto were (nor  
haply hereafter shall be) visited with  
a wounded conscience.* P.7.

3. Dial.

*Three solemne seasons when men  
are surprised with wounded consci-  
ences.* P.14.

4. Dial.

*The great torment of a wounded  
conscience, proved by Reasons and  
Examples.* p.20

5. Dial.

*Soveraign uses to be made of the  
torment*

torment of a wounded conscience.  
page 30.

6. Dial.

That in some cases more repentance must be preached to a wounded conscience. p.36.

7. Dial.

Onely Christ is to be applyed to soules truly contrite. p.43.

8. Dial.

Answers to the objections of a wounded conscience, drawne from the grievousnesse of his sins. p.50.

9. Dial.

Answers to the objections of a wounded conscience drawn from the lightnesse of his Repentance. p.59

10. Dial.

Answers to the objections of a wounded conscience, drawn from the feeblenesse of his faith. p.71.

11. Dial.

God alone can satisfie all objections of a wounded conscience. p.76.

12.

12. Dial.

Means to be used by wounded consciences, for the recovering of comfort.

p. 81.

13. Dial.

Foure wholsome counsels for a wounded conscience to praictice.

p. 95.

14. Dial.

Comfortable meditations for wounded consciences to muse upon.

p. 102

15. Dial.

That is not alwayes the greatest sin whereof a man is guilty, wherewith his conscience is most pained for the present.

p. 111.

16. Dial.

Obstructions hindring the speedy flowing of comfort into a troubled soule.

p. 118.

17. Dial.

What is to be conceived of their finall estate who die in a wounded conscience without any visible comfort.

p. 124.

18. Dial.

*Of the different time and manner  
of the comming of comfort to such  
who are healed of a wounded consci-  
ence.*

P. 134.

19. Dial.

*How such who are compleatly cu-  
red of a wounded conscience, are to  
demeane themselves.*

P. 140

20. Dial.

*Whether one cured of a wounded  
conscience, be subject to a relapse.*

P. 147.

21. Dial.

*Whether it be lawfull to pray for,  
or to pray against, or to praise God  
for a wounded conscience.*

P. 152.

THE

THE  
CAUSE & CURE  
OF  
A wounded Conscience.

---

I. Dialogue.

*What a wounded Conscience is,  
wherewith the Godly and Re-  
probate may be tortured.*

Timotheus.

**S** *Being the best way ne-  
ver to know a woun-  
ded Conscience, by  
wofull experience, is  
speedily to know it by a  
sanctified consideration thereof :  
Give me (I pray you) the description  
of a wounded Conscience, in*

B

the

## The Cause and Cure

*the highest degree thereof.*

*Philologus.* It is a *Conscience*

\*Psa. 38.3 frightened at the sight of \* sin, and weight of Gods wrath, even unto the despaire of all pardon, during the present Agony.

*Tim.* Is there any difference be-

\*Psal. 51. twixt a broken \* spirit, and a wounded Conscience, in this your  
17. *acceptation?*

*Phil.* Exceeding much: for a broken spirit is to be prayed and laboured for, as the most healthfull and happy temper of the soule, letting in as much comfort, as it leakes out sorrow for sinne: Whereas a wounded conscience is a miserable maladie of the mind, filling it for the present with despaire.

*Tim.* In this your sense, is not the conscience wounded every time that the soule is smitten with guiltinesse for any sinne committed?

*Phil.* God forbid: otherwise his



*of a wounded Conscience.*

3

his servants would be in a sad condition, as in the case of *David* \* smitten by his owne heart, \* 1, Sam. 24.5. for being (as he thought) overbold with Gods *Anointed*, in cutting off the skirt of *Sauls* garment; such hurts are presently heal'd by a *Plaster* of *Christs* blood, applyed by *faith*, and never come to that height to be counted and called *wounded consciences*.

*Tim.* Are the godly, as well as the wicked, subject to this malady?

*Phil.* Yes verily: Vessels of honour as well as vessels of wrath in this world, are subject to the knocks and bruises of a wounded conscience. A patient *Jeh*, pious *David*, faithfull *Paul* may be vexed therewith no lesse then a cursed *Cain*, perfidious *Achish*, or treacherous *Judas*.

*Tim.* What is the difference betwixt a wounded conscience

# *The Cause and Cure*

*in the godly, and in the reprobate?*

*Phil.* None at all; oft times in the parties apprehensions; both (for the time being) conceiving their estates equally desperate; little, if any, in the wide-nesse and anguish of the wound it selfe; which (for the time) may be as tedious and torturing in the godly, as in the wicked.

*Tim.* How then doe they differ?

*Phil.* Exceeding much in Gods intention, gashing the wicked, as Malefactors, out of Justice, but lancing the godly, out of love, as a Surgeon his Patients. Likewise they differ in the issue and event of the wound, which ends in the eternall confusion of the one, but in the correction & amendment of the other.

*Tim.* Some have said, that in the midst of their pain, by this mark they may be distinguished, because

she

of a wounded Conscience.

5

the Godly, when wounded, complain most of their Sinnes, and the wicked of their sufferings.

Phil. I have heard as much; But dare not lay too much *stresse* on this slender signe, (to make it generally true) for feare of failing. For *sorrow* for *sin*, and *sorrow* for *suffering*, are oft times so twisted and interwoven in the same person, yea in the same sigh and Groane, that sometimes it is impossible for the partie himself so to separate and divide them in his owne sense and feeling, as to know which proceedeth from the one and which from the other. Onely the All-seeing Eye of an infinite God is able to discern and distinguish them.

Tim. Informe me concerning the Nature of Wounded Consciences in the wicked.

Phil. Excuse he herein: I re-

B 3 member

\* Angelicū  
vulnus  
verum me-  
dicus qua-  
liter factū  
sit indicare  
noluit,  
dum illud  
postea cu-  
rare non  
destinavit.  
De mirab.  
Scrip. lib.  
1. c. 2.

member a Passage in S. \* Angu-  
stine, who enquired what might  
be the cause that the fall of the  
Angells is not plainly set down in  
the Old Testam. with the manner  
and circumstances thereof, re-  
solveth it thus: God, like a wise  
Surgeon, would not open that wound  
which he never intended to cure:  
Of whose words thus farre I  
make use, that as it was not ac-  
cording to Gods pleasure to re-  
store the Devils, so it being a-  
bove mans power to cure a  
wounded conscience in the wicked, I  
will not meddle with that which  
I cannot mend: Onely will in-  
sist on a wounded conscience in  
Gods children, where, by Gods  
bleising, one may be the instru-  
ment, to give some ease, and re-  
medy unto their disease.

I L Dialogue.

What use they are to make thereof, who neither hitherto were (nor haply hereafter shall be) visited with a wounded Conscience.

Tim. **A**re all Gods Children, either in their life or at their death, visited with a wounded Conscience?

Phil. O no: God inviteth many, with his Golden Scepter, whom he never bruisseth with his rod of iron. Many, neither in their conversion, nor in the sequell of their lives, have ever felt that paine in such a manner and measure, as amounteth to a wounded conscience.

Tim. Must not the pangs in their Travell of the new-birth be

## The Cause and Cure

painfull unto them?

*Phil.* Painfull, but in different degrees. The *Blessed Virgin Mary* (most hold) was deliver'd without any pain; \* as well may that child be borne without sorrow, which is conceived without sin. The women of *Israel* were sprightfull and lively, unlike the *Egypti-*

\* *Exod.* 1.

19.

\* *Psal.* 21.

3.

*ans.* \* The former favour none can have, in their spirituall travell, the latter some receive, who though other whiles tasting of legall frights and fears, yet God

for preventeth them with his blessings of goodnesse, that they smart not so deeply therein as other

men. *Phil.* Generally such, who never were notoriously profane, and have had the benefit of godly education from pious parents.

king

4 1

In

of a wounded Conscience.

9

In some Corporations, the Sons of Free-men, bred under their Fathers in their Profession, may set up and exercise their *Fathers Trade*, without ever being bound *Apprentices* thereunto. Such children whose *parents* have been *CitiZens* of new \* *Jerusalem*, and \* Gal. 4. have been bred in the mystrie<sup>26.</sup> of godlinesse, oftentimes are<sup>Eph. 2. 19.</sup> entred into Religion without<sup>Heb. 12.</sup> any *spirit of bondage* seizing upon them, a great benefit and rare blessing, where God in his goodness is pleased to bestow it.

Tim. What may be the reason of Gods so different dealing with his owne Servants, that some of them are so deeply, and others not at all afflicted with a wounded conscience?

Phil. Even so Father, because it pleaseth thee. Yet in humbling these Reasons may be assigned, 1. To shew himselfe a free Agent, not con-

confined to follow the same precedent, and to deal with all as he doth with some. 2. To render the prospect of his proceedings the more pleasant to their sight, who judiciously survey it, when they meet with so much diversity and variety therein. 3. That men being both ignorant when, and uncertaine whether or not, God will visit them with *wounded Consciences*, may wait on him with humble hearts, in the worke of their salvation, *looking as the Eyes of the \* servants to receive Orders from the hand of their Master*, but what, when, and how they know not, which quickens their daily expectations, and diligent dependence on his pleasure.

\*Psa. 123.  
22

Tim. I am one of those, whom God hitherto hath humbled with a wounded Conscience: give me some instruction for my behaviour.

ROD

Phil.



of a wounded Conscience.

11

*Phil.* First be heartily thankful to Gods infinite goodnesse, who hath not dealt thus with every one. Now because *Repentance* hath two parts, *Mourning*, and *mending*, or *Humiliation*, and *Reformation*, the more God hath abated thee, in the former, out of his *Gentlenesse*, the more must thou increase in the latter, out of thy *Gratitude*. What thy *Humiliation* hath wanted of other men, in the *degrees* thereof, let thy *Reformation* make up in the *Breadth* thereof, spreading into an universall *Obedience* unto all Gods Commandements. Well may he expect more *work* to be done by thy *Hands*, who hath laid lesse *Weight* to be borne on thy *Shoulders*.

*Tim.* What other use must I make of Gods kindnesse unto me?

*Phil.* You are bound the more patiently to beare all Gods *rods*,  
*poverty*,

## The Cause and Cure

poverty, sicknesse, disgrace, captivity, &c. seeing God hath freed thee from the stinging scorpion of a wounded conscience.

Tim. How shall I demean my selfe for the time to come?

Phil. Be not high minded, but feare; for thou canst not infallibly inferre, That because thou hast not hitherto, hereafter thou shalt not taste of a wounded conscience.

Tim. I will therefore for the future with continuall feare, wait for the comming thereof.

Phil. Wait not for it with servile feare, but watch against it with constant carefulnes. There is a slavish feare to be visited with a wounded conscience, which feare is to be avoided, for it is opposite to the free spirit of Grace, derogatory to the goodness of God in his Gospel, destructive to spiritull joy, which  
we

we ought alwayes to have, and dangerous to the soule wrecking it with anxieties, and unworthy suspitions. Thus to feare a wounded conscience, is in part to feele it, antidating ones misery, and tormenting himselfe before the time, seeking for that he would be loth to finde: like the wicked in the \* Gospel, of whom it is said, *Mens hearts failing them for feare, and looking for those things which are comming.* Far be such a feare from thee, and all good Christians.

\* Luke 21.  
26.

Tim. What feare then is it, that you so lately recommended unto me?

Phil. One consisting in the cautions avoiding of all causes and occasions of a wounded conscience, conjoynd with a confidence in Gods goodnesse, that he will either preserve us from, or protect us in the torture thereof; and if he ever sends it, will sanctifie

sanctific it in us, to his Glory, and our Good. May I, you, and all Gods servants, ever have this *noble feare* (as I may terme it) in our hearts.

---

### III. Dialogue.

*Three solemne seasons when men are surprized with wounded consciences.*

Tim. **W**Hat are those times, wherein men most commonly are assaulted with wounded consciences?

Phil. So bad a guest may visit a man at any houre of his life: For no season is unseasonable for God to be just, Satan to be mischievous, and finfull man to be miserable; yet it happeneth especially at three principall times.

Tim.

of a wounded Conscience.

15

Tim. Of these, which is the first?

Phil. In the twilight of a mans conversion, in the very conflict and combat betwixt nature and Initiall grace. For then he that formerly slept in carnall security, is awakened with his fearfull condition: God, as he saith, *Psal.* 50. 21. *setteth his sins in order before his eyes.* *Inprimis*, the sin of his conception. *Item*, the finnes of his childhood. *Item*, of his youth. *Item*, of his mans estate, &c. Or, *Inprimis*, finnes against the first table. *Item*, sins against the second, so many of ignorance, so many of knowledge, so many of presumption severally sorted by themselves. Hee committed finnes confusedly, hudling them up in heaps, but God *sets them in order*, and methodizeth them to his hand.

Tim. Sins thus set in order must needs be a terrible sight.

Phil.

*Phil.* Yes surely, the rather because the Metaphor may seem taken from setting an *Army* in *Battell array*. At this conflict in his first conversion, *Behold a troupe* of sinnes *commeth*, and when God himself shal marshall them in *Rank* and *File*, what guilty conscience is able to endure the furious charge of so great and well order'd an *Army*?

*Tim.* Suppose the party dies before he be compleatly converted in this twilight condition, as you term it, what then becomes of his soule, which may seeme too good to dwell in outer darknesse with devils, and too bad to goe to the God of light?

*Phil.* Your supposition is impossible. Remember our discourse onely concerneth the godly. Now God never is Father to abortive children, but to such who according to his appointment shall come to perfection.

*Tim.*

of a wounded Conscience. 17

Tim. Can they not therefore die in this interim, before the work of Grace be wrought in them?

Phil. No verily: Christs bones were in themselves breakable; but could not actually be broken by all the violence in the world, because God hath fore-decreed; *A bone of him shall not be broken.* So we confesse Gods children mortall, but all the power of devill or man may not, must not, shall not, cannot kill them before their conversion, according to Gods election of them to life, w<sup>th</sup> must be fully accomplished.

Ti: What is the 2. solemn time, wherein wounded cōsciēces assault men?

Phil. After their conversion cō-  
pleted, and this either upon the committing of a conscience-wasting sin, such as *Tertullian* calleth *Peccatum devoratorium salutis*, or upon the undergoing of some heavy affliction of a bigger standard and proportion, blacker hue  
C and

and complexion then what be-  
falleth ordinary men, as in the  
case of *Job*.

*Tim.* Which is the third, and  
last time, when wounded Consci-  
ences commonly walke abroad?

*Phil.* When men lie on their  
death-beds, Sathan must now  
roare, or else for ever hold his  
peace: roare he may afterwards  
with very anger to vex himselfe,  
not with any hope to hurt us.  
There is mention in *Scripture* of  
an evill day; which is most ap-  
plyable to the time of our death.

We read also of an houre of  
\* temptation; and the \* Prophet  
tells us there is a moment, wherein  
God may seeme to forsake us. Now  
Sathan being no lesse cunning to  
finde out, then carefull to make  
use of his time of advantage, in  
that moment of that houre of that  
day, will put hard for our Soules,  
and we must expect a shrewd  
parting

\* Revel. 3.

10.

\* Isa. 58. 7.



parting blow from him.

Tim. Your dolefull prediction  
disheartens me, for feare I be foild in  
my last encounter.

Phil. Be of good comfort:  
through Christ we shall be vi-  
ctorious, both in dying and in  
death it selfe. Remember Gods  
former favours bestowed upon  
thee. Indeed wicked men, from  
premisses of Gods power collect  
a conclusion of his Weaknesse,  
Psal. 78. 20. Behold he smot the  
Rock, that the waters gashed out, and  
the streames over-flowed: can he  
give Bread also? can he provide  
Flesh for his people? But Gods  
children \* by better Logick, from  
the prepositions of Gods former  
preservations, inferre his power  
and pleasure to protect them for  
the future. Be assured, that  
God which hath beene the God of  
the Mountaines, and made our  
Mountaines strong in time of our

\* 1 Sam. 17.

36.

2 Cor. 1. 10

*prosperity, will also be the God of the valleys, and lead us safe*

*\* Psa. 23. 4 \* through the valley of the shadow of death.*

---

#### IV. Dialogue.

*The great torment of a wounded conscience, proved by Reasons and Examples.*

Tim. **I***s the paine of a wounded Conscience so great as is pretended ?*

*\* Prov. 18. 14. Phil. God \* saith it, we have seene it, and others have felt it : Whose complaints, savour as little of dissimulation, as their cries in a fit of the Cholique, doth of counterfeiting.*

Tim. *Whence comes this wound to be so great and grievous ?*

Phil. Six Reasons may be assigned thereof. The first drawn from

from the *Heaviness* of the hand which makes the *Wound*; namely, God himselfe, conceived under the notion of an infinite angry Judge. In all other afflictions, man encountreth only with man, and in the worst temptations, only with *Sathan*, but in a *wounded Conscience*, he enters the Lists immediately with God himselfe.

Tim. *Whence is the second Reason fetcht?*

Phil. From the \* *sharpnesse* \*<sup>Heb. 4. 12</sup> of the *Sword*, wherewith the wound is made, being the Word of God, and the keen threatnings of the Law therein contained. There is mention *Gen. 3. 24.* of a *Sword turning every way*: parallel whereto is the Word of God in a *wounded Conscience*. Mans heart is full of windings, turnings and doublings, to shift and shunne the  
C 3      stroke

stroke thereof if possible, but this sword meets them wheresoever they move, it fetcheth and finds them out, it hants and hunts them, forbidding them during their Agony, any entrance into the Paradise of one comfortable thought.

Tim. *Whence is the third Reason derived?*

Phil. From the *tenderneſſe of the Part* it ſelfe which is wounded; the *Conſcience* being one of the eyes of the ſoule, ſenſible of the ſmalleſt hurt. And when that *Callum*, *Schirrus* or *Ineruſtation* drawn over it by nature, and hardened by cuſtome in finne, is once ſl-yed off, the *Conſcience* becomes ſo *pliant* and ſupple, that the leaſt imaginable touch is painfull unto it.

Tim. *What is the fourth Reason?*

Phil. *The Folly of the Patients:*  
who

but who being stung, hath not the  
 wisdom to looke up to Christ,  
 and the *Brazen Serpent* but tormen-  
 teth himselfe with his owne  
 activity. It was threatned to  
 \* *Pashur, I will make thee a terrour* \* Jer. 10. 4.  
 to thy selfe: So fareth it with  
 Gods best Saint during the fit  
 of his perplexed *Conscience*; Hea-  
 reth he his owne voice, he think-  
 eth, this is that which so often  
 hath *sworne, lyed, talked vainly,*  
*wanton, wickedly*; his voice is a  
 terrour to himselfe. Seeth he his  
 own eyes in a glasse, he presently  
 apprehends, these are those  
 which shot forth so many envi-  
 ous, covetous, amorous *Glances,*  
*his eyes are a terrour to himselfe.*  
 Sheep are observed to flye with-  
 out cause, scared, (as some say)  
 with the *sound* of their own feet:  
 Their feet knock, because they  
 flye, and they fly, because their  
 feet knock, an *emblem* of Gods

Children in a wounded Conscience,  
 selfe-fearing, selfe-frighted.

Tim. *What is the fift Reason  
 which makes the paine so great?*

Phil. Because Sathan rakes his  
 claws in the reeking blood of a  
 wounded Conscience. Belzebub the  
 devils name signifieth in Hebrew  
 the Lord of flies; which excel-  
 lently intimates his nature and  
 employment: flies take their se-  
 licity about sores and galled Backs,  
 to infest and inflame them. So  
 Sathan no sooner discovereth  
 (and that Bird of Prey hath quick  
 sight) a Soule terrour-struck, but  
 thither he hasts, and is busie to  
 keepe the wound raw, there he is  
 in his throne to doe mischief.

Tim. *What is the sixt and last  
 Reason why a wounded Consci-  
 ence is so great a torment?*

Phil. Because of the impotency  
 and invaliditie of all earthly receipts  
 to give ease thereunto. For there  
 is

is such a *gulf* of *disproportion* betwixt a Mind-malady and Body-medicines, that no carnall, corporall comforts can effectually work thereupon.

Tim. *Yet wine in this case is prescribed in Scripture, \* Give wine \* Prov. 31.* to the heavy hearted, that they <sup>6</sup> may remember their misery no more.

Phil. Indeed if the wound be in the *spirits*, (those *curst*ers betwixt soule and body) to recover their decay or consumption, wine may usefully be applyed: but if the wound be in the *spirit* in *Scripture* phrase, all carnall, corporall comforts are utterly in vaine.

Tim. *Me thinks merry company should doe much to refresh him.*

Phil. Alas, a man shall no longer be welcome in *merry company*, then he is able to sing his  
Part

Part in their Joviall Consort.  
When a hunted *Deere* runs for  
safeguard amongst the rest of  
the *Herd*, they will not admit  
him into their company, but  
beat him off with their *hornes*,  
out of principles of selfe-preservation,  
for feare the *Hounds*, in  
pursuit of him, fall on them also.  
So hard it is for Man or Beast in  
misery to find a faithfull friend.  
In like manner, when a knot  
of *Bad-good-fellowes* perceive one  
of their society dogg'd with  
Gods *terrorns* at his heeles, they  
will be shut of him as soone as  
they can, preferring his roome,  
and declining his company, lest  
his sadnesse prove infectious to  
others. And now if all six rea-  
sons be put together, *so heavy a*  
*hand*, smiting with *so sharp a sword*  
on *so tender a part* of *so foolish a*  
*patient*, whilst *Sathan* seeks to wi-  
den, and no worldly plaister can cure  
the



the wound, it sufficiently proves a wounded conscience to be an exquisite torture.

Tim. Give me I pray an example hereof.

Phil. When Adam had eaten the forbidden fruit, he tarried a time in Paradise; but tooke no contentment therein. The Sunne did shine as bright, the Rivers ran as cleare as ever before, Birds sang as sweetly, Beasts played as pleasantly, Flowers smelt as fragrant, Herbs grew as fresh, Fruits flourisht as faire, no Puntilio of Pleasure was either altered or abated. The objects were the same, but Adams eyes were otherwise, his nakednesse stood in his light; a thorne of guiltinesse grew in his heart, before any thistles sprang out of the ground; which made him not to seeke for the fairest fruits to fill his hunger, but the biggest leaves to cover his

*nakednesse. Thus a wounded conscience is able to unparadise Paradise it selfe.*

*Tim. Give me another instance.*

*Phil. CHRIST JESVS our Saviour, he was blinded, buffetted, scourged, scoffed at, had his hands and feet nailed on the Crosse, and all this while said nothing. But no sooner apprehended he his Father deserting him, groaning under the burthen of the sins of mankind imputed unto him, but presently the Lambe, (who hitherto dumb before his shearer opened not his mouth) for paine began to bleat, My God, my God, why hast thou forsaken me?*

*Tim. Why is a wounded conscience by David resembled to Arrowes, \* Psa. 38.2 Thine Arrowes stick fast in me?*

*Phil. Because an Arrow (especially if barbed) rakes & rends the flesh the more, the more mettall*

tall the wounded partie hath to strive and struggle with it: and a guilty conscience pierceth the deeper, whilst a stout stomach with might and main seeketh to out-wrestle it.

Tim. May not a wounded conscience also work on the body, to hasten and heighten the sicknesse thereof?

Phil. Yes verily, so that there may be employment for \* Luke, \* Col. 4. the beloved physitian, (if the same <sup>14.</sup> person with the Evangelist) to exercise both his professions: But we meddle onely with the malady of the mind, abstracted from any bodily indisposition.

## V. Dialogue.

*Soveraign uses to be made of the torment of a wounded conscience.*

Tim. **S**Eeing the torture of a wounded conscience is so great, what use is to be made thereof?

Phil. Very much. And first, it may make men sensible of the intollerable paine in *Hell fire*. If the *mouth* of the *fiery Fornace* into which the *children* were cast, was so hot, that it burnt those which approached it, how hot was the *Fornace* it selfe? If a *wounded conscience*, the *suburbs* of *Hell*, be so painfull, oh how extreame is that place, where the *worm* never dyeth, and the *fire* is never quenched?

Tim.

Tim. Did our roaring Boyes  
(as they call them) but seriously con-  
sider this, they would not wish GOD  
DAMNE THEM, and GOD  
CONFOUND THEM so fre-  
quently as they doe.

Phil. No verily : I read in  
Theodoret of the ancient Donatists,  
that they were so ambitious of  
Martyrdome, (as they accounted  
it) that many of them meeting  
with a young Gentleman request-  
ed of him, that he would be  
pleased to kill them. He, to con-  
fute their folly, condescended to  
their desire, on condition, that  
first they would be contented,  
to be all fast bound: which being  
done, accordingly he took order  
that they were all soundly whipt,  
but saved their lives. In applica-  
tion : When I heare such *Riotous*  
*youths* wish that God would  
Damne or Confound them, I hope  
God will be more mercifull,  
then

then to *take them at their words*, and to grant them their wish; only I heartily desire that he would be pleased, sharply to scourge them, and soundly to lash them with the frights & terrours of a *wounded conscience*. And I doubt not, but that they would so ill like the paine thereof, that they would revoke their wishes, as having little list, and lesse delight to taste of *hell* hereafter.

Tim. *What other use is to be made of the paine of a wounded Conscience?*

Phil. To teach us seasonably to prevent, what we cannot possibly endure. Let us shunne the smallest sinne, lest if we slight and neglect it, it by degrees fester and gangrene into a *wounded conscience*. One of the bravest *spirits* that ever *England* bred, or *Ireland* buried, lost his life by a light *hurt* neglected; as if it had beene

\* Sir Tho.  
Norris,  
President  
of Mun-  
ster, ex le-  
vi vulnere  
neglecto  
sublatus.  
Cambdens  
Elizab.  
An. 1641.

beeie beneath his high minde to stoop to the dressing thereof, till it was too late. Let us take heed the stoutest of us be not so served in our Soules. If we repent not presently of our sinnes committed, but carelessly contemne them, a *scratch* may quickly prove an *Ulcer*; the rather, because the *flesh* of our minde, if I may so use the Metaphor, is hard to heale full of cholerick & corrupt humors, and very ready to rancle.

Tim. *What else may we gather for our instruction from the torture of a troubled mind?*

Phil. To confute their cruelty, who out of sport or spight, willingly and wittingly wound *weak consciences*; like those uncharitable \* *Corinthians*, who so far improve their liberty in things in-  
different, as thereby to wound the *consciences* of their weake brethren.

\* 1 Cor. 8.  
12.

D

Tim.

*Tim. Are not those Ministers too blame, who, mistaking their message, instead of bringing the Gospell of Peace, fright people with Legall terrors into despaire?*

*Phil. I cannot commend their dilcretion, yet will not condemn their intention herein. No doubt their desire and designe is pious, though they erre in the purluite and prosecution thereof, casting down them whom they cannot raise, and conjuring up the Spirit of Bondage which they cannot allay againe: Wherefore it is our wisest way, to interweave promises with threatnings, and not to leave open a pit of despaire, but to cover it again with comfort.*

*Tim. Remaineth there not as yet, another use of this poine?*

*Phil. Yes, to teach us to pittie and pray for those that have afflicted*



of a wounded Conscience.

35

*flitred Consciences, not like the wicked, \* who persecute those whom God hath smitten, and satke to the griefe of such whom he hath wounded.*

*\* Isa. 69.  
26.*

*Tim. Yet Eli was a good man, who notwithstanding censured \* Hannah, a woman of a sorrowfull spirit, to be drunke with Wine.*

*\* 1 Sam. I.  
13. 14.*

*Phil. Imitate not Eli in committing, but amending his fault. Indeed his dimme eyes could see drunkennes in Hannah where it was not, & could not see Sacriledge & Adultery in his owne Sonnes, where they were. Thus those who are most indulgent to their owne, are most censorious of others. But Eli afterwards perceiving his Errour, turned the condemning of Hannah into praying for her. In like manner, if in our passion we have prejudiced, or injur'd any wounded Consciences, in cold blood let us make them the*

D 2

best

V I. Dialogue.

That in some cases more Repentance must be preached to a wounded Conscience.

Tim. **S**O much for the Maladie,  
Now for the Remedy.  
Suppose you come to a wounded  
Conscience, what counsell will you  
prescribe him?

Phil. If after hearty prayer  
to God for his direction, he ap-  
peareth unto me, as yet, not  
truely penitent, in the first place  
I will presse a deeper degree of  
Repentance upon him.

Tim O miserable Comforter !  
more sorrow still ! Take heed your  
eyes be not put out with that smo-  
king Flax, you seek to quench, and  
your fingers wounded with the splin-  
ters

*of a wounded Conscience.*

37

ters of that bruised Reed you goe  
about to breake.

*Phil.* Understand me Sir.  
Better were my tongue spit out  
of my mouth, then to utter a  
word of griefe to drive them to  
despaire, who are truly contrite.  
But on the other side, I shall be-  
tray my trust, and be found an  
unfaithfull dispencer of *Divine*  
*mysteries*, to apply comfort to  
him who is not ripe and ready  
for it.

*Tim.* What harme wolud it  
doe?

*Phil.* Raise him for the pre-  
sent, and ruine him, without  
Gods greater mercy for the fu-  
ture. For comfort dawbed on, on  
a foule soule, will not stick long  
upon it: And instead of pouring  
in, I shall spill the precious oyle  
of Gods mercy. Yea I may  
justly bring a *Wounded Conscience*  
upon my selfe, for dealing de-

D 3      ceitfully

## The Cause and Cure

centfull in my stewardship

*Tim.* Is it possible one may not be soundly humbled, and yet have a wounded Conscience?

*Phil.* Most possible: For a wounded Conscience is often inflicted as a punishment for lacke of true Repentance: great is the difference betwixt a mans being frightened at, and humbled for his sinnes. One may passively be cast downe by Gods terrours, and yet not willingly throw himseffe downe, as he ought, at Gods foot-stoole.

*Tim.* Seeing his pain is so pittifull as you have formerly proved; why would you adde more griefe unto him?

*Phil.* I would not adde griefe to him, but alter griefe in him; making his sorrow, not greater, but better. I would endeavour to change his dismall, dolefull dejection, his hideous, and horrible

rible heaviness, his bitter exclamations, which seeme to me much mixed in him, with Pride, impatience, and Impenitence, into a willing submission to Gods pleasure, and into a kindly, gentle, tender Gospell-repentance, for his finnes.

*Tim.* But there are some now a-dages who maintaine that a Child of God after his first conversion, needeth not any new repentance for sinne all the dayes of his life.

*Phil.* They defend a grievous and dangerous error. Consider what two petitions Christ coupleth together in his Prayer: When my Body which every day is hungry, can live without Gods giving it daily Bread, then and no sooner shall I believe, that my Soule, which daily sinneth, can spiritually live, without Gods forgiving it its Trespases.

• *Tim.* But such alledge, in proof

## The Cause and Cure

*of their opinion, that a man hath his person justified before God, not by pieces and parcels, but at once and for ever in his conversion.*

*Phil.* This being granted doth not favour their error. We confesse God finished the Creation of the world, and all therein in six dayes, and then rested from that worke, yet so, that his daily preserving of all things by his providence, may still be accounted a constant and continued Creation. We acknowledge in like manner, a Child of God justified at once in his conversion, when he is fully and freely 'estated in Gods favour. And yet seeing every daily sinne by him committed, is an aversion from God, and his daily Repentance a conversion to God, his justification in this respect, may be conceived intirely continued all the dayes of

of a wounded Conscience.

41

of his life.

*Tim. What is the difference betwixt the first Repentance, and this renewed Repentance?*

*Phil.* The former is as it were the putting of life into a dead man, the latter the recovering of a sicke man from a dangerous swound; by the former, sight to the blind is simply restored, and eyes given him; in the latter, only a filme is removed, drawn over their eyes, and hindering their actuall sight. By the first we have a right title to the Kingdom of Heaven: by our second repentance, we have a new claime to Heaven, by vertue of our old title. Thus these two kinds of repentance may be differenced and distinguished, though otherwise they meet and agree in generall qualities: both having sinne for their Cause, sorrow for their Companion,  
and

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and

and pardon for their consequent and effect.

*Tim.* But are not Gods Children after committing of grievous sinnes, and before their renewing their repentance remaine still heires of Heaven, married to Christ, and citizens of the new Hiernsalem?

*Phil.* Heires of Heaven, they are, but disinheritable for their mildemeanour. Married still to Christ, but deserving to be divorced for their adulteric. Citizens of Heaven, but yet outlawed, so that they can recover no right, and receive no benefit, till their out-lawry be reversed.

*Tim.* Where doth God in Scripture injoyne this second Repentance on his owne Children?

*Phil.* In severall places. He  
 \*Rev. 2. 5. threatneth the \* Church of Ephesus (the best of the seaven) with removing the Candlesticke from them,

of a wounded Conscience.

43

them, except they repent: and Christ telleth his own disciples, true converts before, but then guilty of Ambitious thoughts, that \* *except yee be converted yee* \* Mat. 18:3 *shall not enter into the Kingdom of Heaven.* Here is conversion after conversion, being a solemn turning from some particular sinne; in relation to which it is not absurd to say, that there is justification after justification; the latter as following in time, so flowing from the former.

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## VII. Dialogue.

*Onely Christ is to be applyed to  
Soules truly contrite.*

Tim. **B**ut suppose the Person in  
the Ministers apprehen-  
sion heartily humbled for sinne, what  
then is to be done?

Phil.

*Phil.* No Corrosives, all Cordialls; no Vineger, all Oyle; no Law, all Gospell must be presented unto him. Here blessed the lippes, yea beautifull the feet of him that bringeth the tidings of peace. As \* *Elisha*, when reviving the *Sonne of the Shunamite* laid his mouth to the mouth of the Child. So the gaping orifice of Christs wounds must spiritually by preaching, be put close to the mouth of the wounds of a conscience: happy that skilfull *Architect*, that can shew the sick man, that the \* *Head-stone* of his spirituall building, must be laid with shouts, crying *Grace, grace.*

\* *Zacha.* 4.  
7.

*Tim.* Which doe you count the *Head-stone of the Building*, that which is first or last laid?

*Phil.* The foundation is the *Head-stone* in honour, the top-stone is the *Head-stone* in height.  
The

The former the *Head-stone* in strength, the latter in stature: It seemeth that Gods spirit, of set purpose 'made use of a doubtfull word, to shew that the whole fabricke of our salvation, whether as founded, or as finished, is the only worke of Gods grace alone. Christ is the *Alpha* and *Omega* thereof, not excluding all the letters in the Alphabet interposed.

*Tim. How must the minister preach Christ to an afflicted conscience?*

*Phil.* He must crucifie him before his eyes, lively setting him forth, naked, to cloath him; wounded, to cure him; dying, to save him. He is to expound and explaine unto him, the dignity of his person, pretiousnesse of his blood, plenteousnesse of his mercy, in all those loving relations, wherein the Scripture pre-

presents him : A kind *Father* to a prodicall *Child*, a carefull *Hew* to a scatter'd *Chicken*, a good *Shepherd* that bringeth his lost *Sheep* back on his *shoulders*.

*Tim.* Spare me one question, why doth he not drive the *sheep* before him, especially seeing it was lively enough to lose it selfe?

*Phil.* First, because though it had wildnesse too much to goe astray, it had not wisdom enough to goe right. Secondly, because probably the *filly* *sheep*, had tired it selfe with wandring; *Habhabuk* 2. 13. the people shall wearie themselves for very vanity, and therefore the kind *shepherd* brings it home on his owne *shoulders*.

*Tim.* Pardon my interruption, and proceed, how *Christ* is to be held forth.

*Phil.* The latitude and extent of his love, his invitation without

out exception, are powerfully to be prest; every one that thirsteth, all ye that are heavy laden, whatsoever beleeveth, and the many promises of mercy are effectually to be tendered unto him.

Tim. Where are those promises in Scripture?

Phil. Or rather, where are they not? for they are harder to be mist, then to bee met with. Open the Bible (as he\* drew his \* 1 King: bow in Battle) at adventures, If <sup>22.</sup> thou lightest on an *Historicall* place, behold Precedents; if on a *Doctrinall*, Promises of comfort. For the latter, observe these particulars, Gen. 3. 15. Exo. 33. 6. Isa. 40. 1. Isa. 54. 11. Mat. 11. 28. Mat. 12. 20. 1 Cor. 10. 13. Heb. 13. 5. &c.

Tim. Are these more principall places of consolation, then any other in the Bible?

Phil. I know there is no choosing

sing, where all things are choicest : Whosoever shall select some Pearles out of such a *heap*, shall leave behind as precious as any he takes, both in his owne and others judgement; yea which is more, the same man at severall times may in his apprehension preferre severall promises as best, formerly most affected with one place, for the present more delighted with another; and afterwards conceiving comfort therein not so cleare, choose other places as more pregnant, and pertinent to his purpose. Thus God orders it, that divers men (and perchance the same man at different times) make use of all his promises, gleaning and gathering comfort, not only in one furrow, Land, or furlong; but as its scattered clean through the whole *field of the Scripture*.

*Tim. Must Ministers have variety*



ety of severall comfortable promises?

*Phil.* Yes surely: such Masters of the Assembly being to enter and fasten consolation in an afflicted soule, need have many nailes provided aforehand, that if some for the present, chance to drive untowardly, as splitting, going awrie, turning crooked or blunt, they may have others in the roome thereof.

*Tim.* But grant, Christ held out never so plainly, prest never so powerfully, yet all is in vaine, except God inwardly with his spirit perswade the wounded Conscience to beleieve the Truth of what he saith.

*Phil.* This is an undoubted Truth, for one may lay the Bread of Life on their trencher, and cannot force them to feede on it. One may bring them downe to  
E the

\*Deut. 32.  
39.

the *spring* of life, but cannot make them drinke of the waters thereof; and therefore in the cure of a *wounded Conscience*, God is all in all, only the touch of his hand, can \* heal this *Kings Evil*, I kill and make alive, I wound and I heale, neither is there any that can deliver out of my hand.

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### VIII. Dialogue.

*Answers to the objections of a wounded Conscience drawne from the grievousnesse of his finnes.*

Tim. **G**ive me leave now Sir to personate & represent a wounded Conscience, and to alledge and inforce such principall objections wherewith generally they are grieved.

Phil. With all my heart, and  
God

God blesse my endeavours in answering them.

Tim. But first I would be satisfied how it comes to passe, that men in a wounded Conscience have their parts so presently improved. The Jewes did question concerning our Saviour, \* How \* John 7. knoweth this man letters being<sup>15.</sup> never learned? But here the doubt, and difficulty is greater; How come simple people so subtile on a sudden, to oppose with that advantage, and vehemency, that it would puzzle a good and grave Divine to answer them?

Phil. Two Reasons may be rendred thereof. 1. Because a man in a distemper, is stronger then when he is in his perfect health. What Sampsons are some in the fit of a Fever? Then their spirits, being intended by the violence of their disease, push with all their power. So is

it in the agony of a distressed soule, every string thereof is strained to the height, and a man becomes more then himselfe to object against himselfe in a fit of despaire.

Tim. *What is the other Reason?*

Phil. Sathan himselfe, that subtile *sophister* assisteth them. He formes their Arguments, frames their objections, fits their distinctions, shapes their evasions; and this *discomforter* (Aping Gods spirit the Comforter, *Iohn* 14. 26.) *bringeth all things to their remembrance*, which they have heard or read to dishearten them. Need therefore have Ministers, when they meddle with afflicted men, to call to Heaven afore-hand to assist them, being sure, they shall have Hell it selfe to oppose them.

Tim.

of a Wounded Conscience.

153

Tim. To come now to the objections, which afflicted Consciences commonly make: they may be reduced to three principall Heads. Either drawne from the greatnesse and grievousnesse of their sinnes, or from the slightnesse and lightnesse of their repentance, or from the faintnesse & feeblenesse of their faith. I begin with the objections of the first forme.

Phil. I approve your method I pray proceed.

Tim. First Sir, even since my conversion, I have beene guilty of many grievous sinnes, and (which is worse) of the same sinne many times committed. Happy \* Judah, \* Gen. 38. who though once committing incest<sup>36</sup> with Thamar, yet the text saith, that afterward he knew her again no more. But I vile wretch have often re-fallen into the same offence.

Phil. All this is answered in

E 3

Gods

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E 3

Gods

\*Isaiah 1.  
18.

*Gods Promise in the \* Prophet,*  
*Though your sins be as scarlet, I will*  
*make them as snow.* Consider  
 how the *Tyrian scarlet* was dy-  
 ed, not overly dipt, but through-  
 ly drencht in the liquor, that co-  
 loured it, as thy soul in custome  
 of sinning. Then was it taken  
 out for a time, and dried, put in  
 againe, soakt, and sodden the se-  
 cond time in the Fatt; called  
 therefore *disbazor*, twice dyed; as  
 thou complaineest thou hast been  
 by relapsing into the same sin.  
 Yea the colour so incorpora-  
 red into the cloath not drawne  
 over, but diving into the very  
 heart of the wool, that rub a  
 scarlet rag on what is white,  
 and it will bestow a redish tin-  
 cture upon it: As perchance thy  
 sinfull practice, and president,  
 have also infected those which  
 were formerly good, by thy  
 badnesse. Yet such scarlet sins  
 . so



so solemnly and substantially coloured, are easily washed white in the blood of our Saviour.

Tim. But, Sir, I have sinned against most serious resolutions, yea against most solemn vows which I have made to the contrary.

Phil. Vow-breaking, though a grievous sinne, is pardonable on unfeigned repentance. If thou hast broken a Vow, tie a knot on it, to make it hold together againe. It is spirituall thrift, and no mis-becoming basenesse, to piece and joynt thy neglected promises with fresh ones. So shall thy vow in effect be not broken, when new mended: and remain the same, though not by one intire continuation, yet by a constant successive renovation thereof. Thus \* Jacob renewed

\* Compare  
Gen. 28.  
20. with  
Gen. 35.1

his neglected vow of going to Bethel; And this must thou doe, re-inforce thy broken vows, if

of moment, and materiall.

*Tim.* What mean you by the addition of that clause, if of moment and materiall?

*Phil.* To deale plainly. I dislike many vowes men make, as of reading just so much, and praying so often every day, of confining themselves to such a strict proportion of meate, drinke, sleepe, recreation, &c. Many things may be well done, which are ill vowed. Such particular vowes men must be very sparing how they make. First, because they savour somewhat of will-worship. Secondly, small glory accrews to God thereby. Thirdly, The dignitie of vowes are disgraced by descending to too triviall particulars. Fourthly, Sathan hath ground given him to throw at us, with a more steady aime. Lastly, such vowes, instead of being cords to tie us  
faster

faster to God, prove knots to  
intangle our Consciences: Hard  
to be kept, but oh! how heavy  
when broken? Wherefore set-  
ting such vowes aside, let us  
be carefull with *David*, to keep  
that grand and generall vow, \* I <sup>\*Psal. 119</sup>  
*have sworne, and I will performe it,* <sup>106.</sup>  
*that I will keep thy righteous judge-*  
*ments.*

*Tim.* But Sir I have committed  
the sinne against the holy Ghost,  
which the Saviour of mankind pro-  
nounceth unpardonable, and there-  
fore all your counsellis and comforts  
unto me are in vaine.

*Phil.* The devill, the father  
of lyes, hath added this lye to  
those, which he hath told be-  
fore, in perswading thee, thou  
hast comitted the sinne against  
the holy Ghost. For that sinne is  
ever attended with these two  
symptomes. First, the party guilt-  
ty thereof never grieves for it,  
nor

nor conceives the least sorrow in his heart, for the sinne he hath committed. The second (which followeth on the former) he never wisheth or desireth any pardon, but is delighted, and pleased with his present condition. Now if thou canst truly say, that thy sinnes are a burden unto thee, that thou dost desire forgivenessse, and wouldest give any thing, to compasse and obtaine it; be of good comfort, thou hast not as yet, and by Gods Grace, never shalt, commit that unpardonable offence. I will not define how neere thou hast beene unto it. As *David* said to *Jonathan*, *there is not a haire breadth betwixt death and me*: So it may be thou hast mist it very narrowly, but assure thy selfe, thou art not as yet guilty thereof.

# IX. Dialogue.

*Answers to the objections of a wounded Conscience drawne from the slightnesse of his Repentance.*

Tim. **I** Beleeve my finnes are pardonable in themselves, but alas my stony Heart is such, that it cannot relent and repent, and therefore no hope of my Salvation.

Phil. Wouldest thou sincerely repent? thou dost repent. The women that came to embalme \* Christ, did carefully \*Mark 16. forecast with themselves, *Who* 3. shall role away the stone from the doore of the Sepulcher? Alas their fraile, faint, feeble Arms were unable to remove such a weight. But what followeth? *And when they*

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*they looked, they saw that the stone was rolled away, for it was very great.* In like manner, when a soule is truly troubled about the massie mighty burden of his stonyheart interposed, hindring him from comming to Christ; I say when he is seriously and sincerely solicitous about that impediment, such desiring is a doing, such wishing is a working. Doe thou but take care it may be removed, and God will take order it shall be removed.

*Tim. But Sir I cannot weep for my sinnes; My eyes are like the pit wherein Joseph was put, there is no water in them, I cannot squeeze one teare out of them.*

*Phil.* Before I come to answer your objection; I must premise a profitable observation. I have taken notice of a strange opposition betwixt the tongues and eyes of such as  
have



have troubled Consciences. Their tongues some have known (and I have heard) complaine that they cannot weepe for their sinnes, when at that instant their eyes have plentifully shed store of teares: not that they spake out of dissimulation, but distraction. So somtimes have I smiled at the simplicity of a Child, who being amased, and demanded whether or no he could speake? hath answered, *No*. If in like manner at the sight of such a contradiction betwixt the words and deeds of one in the agony of a *wounded Conscience*, we should chance to smile, knew us not to jeere, but joy, perceiving the party in a better condition, then he conceiveth himselfe.

Tim. *This your observation may be comfortable to others, but is impertinent to me. For as I told you I*  
have

*I have by nature such dry eyes that they will afford no moisture to bemoan my finnes.*

*Phil.* Then it is a naturall defect, and no morall default, so by consequence a suffering and no sinne, which God will punish: God doth not expect the cock should runne water, where he put none into the Cisterne. Know also, their hearts may be fountaines whose eyes are flints, and may inwardly bleed, who doe not outwardly weep. Besides \* *Christ was sent to preach Comfort, not to such only as weep, but mourne in Zion.* Yea if thou canst squeeze out no liquor, offer to God the empty bottles; instead of tears, tender and present thy eyes unto him. And though thou beest water-bound, be not wind-bound also, sigh, where thou canst not sob, and let thy *Lungs* doe what thy eyes cannot performe. Tim.

\* Isa. 61.3:

*Tim.* You say something, though I cannot weep, in case I could soundly sorrow for my sinnes. But alas, for temporall losses and crosses, I am like Rachell, lamenting for her children, and would not be comforted. But my sorrow for my sins is so small, that it appeares none at all in proportion.

*Phil.* In the best Saints of God, their sorrow for their sinnes being measured with the sorrow for their sufferings, in one respect, will fall short of it, in another must equall it, and in a third respect doth exceed and goe beyond it. Sorrow for sins falleth short of sorrow for sufferings, in loud lamenting or violent uttering it selfe in outward expressions thereof; as in roaring, wringing the hands, rending their haire, and the like. Secondly, both sorrowes are equall in their truth and sincerity,

ty, both farre from hypocrisie, free from dissimulation, reall, hearty, cordiall, uncounterfeited. Lastly, sorrow for sinne exceeds sorrow for suffering, in the continuance and durable-nesse thereof: the other like a land-flood, quickly come, quickly gone; this is a continuall dropping or running river, keeping a constant stream. *My sins,* saith *David*, *are ever before me*; so also is the sorrow for sinne in the soule of a child of God, morning, evening, day, night, when sicke, when sound, feasting, fasting, at home, abroad, ever within him: This griefe beginneth at his conversion, continueth all his life, endeth only at his death.

*Tim. Proceed I pray in this comfortable point.*

*Phil.* It may still be made plainer by comparing two diseases

cases together, the *tooth-ache* and *consumption*. Such as are troubled with the former, shreek and cry out, troublesome to themselves, and others, in the same and next rooſe; and no wonder, the *mouth* it ſelfe being *plaintiffe*, if ſetting forth its owne grievances to the full. Yet the *tooth-ache* is knowne to be no mortall maladie, having kept ſome from their beds, ſeldome ſent them to their graves; hindered the ſleep of many, haſtned the death of few. On the other ſide, he that hath an incurable *consumption* ſaith little, cryes leſſe, but grieves moſt of all. Alas, he muſt be a good husband of the little breath left in his broken lungs, not to ſpend it in fighting, but in living, he makes no noiſe, is quiet, and ſilent; yea none will ſay, but that his inward griefe is greater then the former.

F

Tim.

Tim. How apply you this Comparison to my objection?

Phil. In corporall calamities, thou complaineſt more, like him in the tooth-ache, but thy ſorrow for thy ſinne, like a Conſumption, which lyes at thy heart, hath more ſolid heavineſſe therein. Thou doſt take in more griefe for thy ſinnes, though thou mayeſt take on more grievouſly for thy ſufferings.

Tim. This were ſomething if my ſorrow for ſinne were ſincere, but alas, I am but a hypocrite.

\*Iſa. 14. 23 There is \* mention in the Prophet of Gods beſome of deſtruction; now the truſt of a hypocrite, Job 8. 14. is called a Spiders web, here is my caſe, when Gods beſome meets with the cobwebs of my hypocriſie, I ſhall be ſwept into hel-fire.

Phil. I anſwer, firſt in general: I am glad to heare this objection

jection come from thee, for selfe-suspition of hypocrisie, is a hopefull symptome of sincerity. It is a *David* that cryes out, *As for me I am poore and needy; but luke-warme Laodicea that braggeth, I am rich and want nothing.*

*Tim.* Answer I pray the objection in particular.

*Phil.* Presently, when I have premised the great difference, betwixt a mans being a *Hypocrite*, and having some hypocrisie in him. Wicked men are like the *Apples* of \* *Sodome*, \* *Solinus* seemingly faire, but nothing but *Polybi-* asher within, the best of Gods *flor in Ju-* Servants, like sound *Apples*, *dea.* lying in a dusty loft, (living in a wicked world) gathering much dust about them, so that they must be rubb'd or pared, before they can be eaten. Such notwithstanding are sincere, and by the following marks may

examine themselves.

*Tim.* But some now adayes are utter enemies to all markes of sincerity, counting it needlesse for Preachers to propound, or people to apply them.

*Phil.* I know as much; but it is the worst signe, when men in this nature hate all signes: But no wonder if the foundred horse, cannot abide the Smiths pincers.

*Tim.* Proceed I pray in your signes of sincerity.

*Phil.* Art thou carefull to order thy very thoughts, because the infinite searcher of the heart doth behold them? Dost thou freely and fully confesse thy sinnes to God, spreading them open in his presence, without any desire or endeavour to deny, dissemble, defend, excuse, or extenuate them? Dost thou delight in an universall  
obedi-



obedience to all Gods Lawes, not thinking with the superstitious Jewes, by over-keeping the fourth Commandement, to make reparation to God for breaking all the rest? Dost thou love their persons and preaching best, who most clearly discover thine owne faults and corruptions unto thee? Dost thou strive against thy vindicative nature, not only to forgive those who have offended thee, but also to wait an occasion with humility to fasten a fitting favour upon them? Dost thou love grace and goodnesse even in those, who differ from thee in point of *opinion*, and *Civil controversies*? Canst thou be sorrowfull for the sinnes of others, no whit relating unto thee, meerly because the Glory of a good God, suffers by their prophanenesse?

## The Cause and Cure

*Tim. Why doe you make these to be the signes of sincerity?*

*Phil.* Because there are but two principles, which act in mens hearts, namely, *nature* and *grace*; or, as *Christ* distinguisheth them, *Flesh*, and *Bloud*, and *our Father which is Heaven*. Now seeing these actions, by us propounded, are either against or above nature, it doth necessarily follow, that where they are found, they flow from saving grace. For what is higher then the roose, and very Pinnacle, as I may say, of nature, cannot belower then the bottome and beginning of grace.

*Tim.* Perhance on serious search, I may make hard shift, to finde some one or two of these signes, but not all of them in my heart.

*Phil.* As I will not bow to flatter any, so I will fall down as farre

farre as truth will give me leave, to reach comfort to the humble, to whom it is due. Know to thy further consolation, that where some of these signes truly are, there are more, yea all of them, though not so visible and conspicuous, but in a dimmer and darker degree. When we behold *Violets*, and *Prim-Roses*, fairely to flourish, we conclude the dead of the winter is past, though, as yet, no *Roses*, or *July-flowers* appeare, which, long after, lye hid in their leaves, or lurke in their rootes; but in due time will discover themselves. If some of these signes be above ground in thy sight, others are under ground in thy heart, and though the former started first, the other will follow in order: It being plaine that thou art passed from death unto life, by this

*The Cause and Cure  
hopefull and happy spring of  
some signes in thy heart.*

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*X. Dialogue.*

*Answers to the objection of a  
wounded Conscience, drawne  
from the feeblenesse of his  
faith.*

*Tim. But faith is that which  
must apply Christ unto  
us, whilest (alas!) the hand of my  
faith hath not only the shaking, but  
the dead Palsy; it can neither hold  
nor feele any thing.*

*Phil. If thou canst not hold  
God, doe but touch him and he  
shall hold thee, and put feeling  
into thee. Saint Paul saith, \* If  
that I may apprehend that for  
which also I am apprehended of  
Christ Jesus. It is not Pauls ap-  
prehending of Christ, but Christ  
appre-*

\* Phil. 3.  
1.

apprehending of Paul, doth the deed.

Tim. But I am sure my faith is not sound, because it is not attended with assurance of salvation. For I doubt (not to say despaire) thereof. Whereas Divines hold, that the Essence of saving faith consists in a certainty to be saved.

Phil. Such deliver both a false, and dangerous doctrine; as the carelesse mother \* killed her little infant, for she over-laid it: So <sup>+1 Kings 3</sup> 19. this opinion would presse many weak faiths to death, by laying a greater weight upon them then they can bear, or God doth impose; whereas to be assured of salvation, is not a part of every true faith, but onely an effect of some strong faiths, and that also not alwayes, but at some times.

Tim. Is not certainty of salvation a part of every true faith?

Phil.

*Phil.* No verily, much lesse is it the life and formality of faith, which consisteth onely in a recumbency on God in Christ, with *Jobs* resolution, \* *Though he slay me, yet will I trust in him.* Such an adherence, without an assurance, is sufficient by Gods mercy to save thy soule. Those that say that none have a sincere faith without a certainty of salvation, may with as much truth maintaine, that none are the Kings loyall Subjects, but such as are his *Favourites*.

*Tim.* Is then assurance of salvation a peculiar personall favour, indulged by God, onely to some particular persons?

*Phil.* Yes verily: Though the salvation of all Gods servants be sure in it selfe, yet is onely assured to the apprehensions of some select people, and that at some times: For it is too fine fare for the

the best man to feed on every day.

*Tim.* May they that have this assurance, afterwards lose it?

*Phil.* Undoubtedly they may: God first is gracious to give it them, they for a time carefull to keep it, then negligently lose it, then sorrowfully seeke it. God again is bountifull to restore it, they happy to recover it, for a while diligent to retaine it, then againe foolish to forfeit it, and so the same changes in ones life time often, over, and over againe.

*Tim.* But some will say, If I may be infallibly saved without this Assurance, I will never endeavour to attaine it.

*Phil.* I would have covered my flowers, if I had suspected such spiders would have sucked them. One may goe to heaven without this Assurance, as certainly, but  
not

not so cheerfully, and therefore prudence to obtaine our owne comfort, & piety to obey Gods Command, obligeth us all to *give diligence to make our calling and election sure*, both in it selfe, and in our apprehension.

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### X I. Dialogue.

*God alone can satisfie all objections of a wounded Conscience.*

Tim. **B**Ut, Sir, these your Answers are nowhit satisfactorie unto me.

Phil. An Answer may be satisfactorie to the Objection, both in it selfe, and in the judgement of all unprejudiced Hearers, and yet not satisfactorie to the Objecter, and that in two cases: First, when he is possessed with the spirit of peevishnesse and per-



perversnesse. It is lost labour to  
leeke to feed and fill those, who  
have a greedy *Horseleach* ot ca-  
villing in their heart, crying  
*Give, give.*

Tim. *What is the second case?*

Phil. When the bitternessse  
of his soule is so great and grie-  
vous, that he is like the \**Israelites* \*Exo. 6. 9.  
in *Egypt*, which *hearkned not to*  
*Moses*, for anguish of spirit; and for  
cruel *Bondage*. Now as those  
who have meat before them,  
and will not eate, deserve to  
starve without pittie: so such are  
much to be bemoaned, who  
through some impediment in  
their mouth, throat, or stomach,  
cannot chaw, swallow or digest  
comfort presented unto them.

Tim. *Such is my condition,*  
*what then is to be done unto me?*

Phil. I must change my precepts  
to thee into prayers for thee,  
that God would \**Satisfie thee* \* Psa. 90.  
early 14.

early with his mercy, that thou mayest rejoyce. Ministers may endeavour it in vaine, whilest they quell one scruple, they start another, whilst they fill one corner of a wounded Conscience with comfort, another is emptie. Only God can so satisfie the soule, that each chink and cranny therein, shall be filled with spirituall joy.

*Tim.* What is the difference betwixt Gods, and mans speaking Peace to a troubled spirit?

*Phil.* Man can neither make him to whom he speakes, to heare what he saith, or beleeve what he heares. God speakes with *authority*, and doth both. His words give *bearing* to the *deafe*, and *Faith* to the *Insidell*. When, not the *Mother of Christ*, but *Christ himselfe*, shall salute a *sicke soule* with *Peace be unto thee*, it will leap for joy, as *John*  
the

the babe sprang, though imprisoned in the darke womb of his Mother. Thus the offender is not comforted, though many of the spectators, and under-officers tell him he shall be pardoned, untill he heares the same from the mouth of the Judge himselfe who hath power and place to forgive him; and then his heart reviveth with comfort.

Tim. God send me such comfort: *meane while, I am thankfull unto you for the answers you have given me.*

Phil. All that I wil adde is this. The Lacedemonians had a law, that if a bad man, or one disesteemed of the people, chanced to give good counsell, he was to stand by, and another, against whose person the people had no prejudice, was to speake over the same words, which the former had uttered. I am most sensi-

sensible to my selfe of my owne badnesse, and how justly I am subject to exception. Only my prayer shall be, that whilst I stand by, and am silent, Gods Spirit which is free from any fault, and full of all perfection, would be pleased to repeat in thy heart, the selfe-same answers I have given to your objections: And then what was weak, shallow and unsatisfying, as it came from my mouth, shall and will be full, powerfull, and satisfactorie, as re-inforced in thee, by Gods Spirit.

XII. Dia.

XII. Dialogue.

*Meanes to be used by wounded Consciences, for the recovering of comfort.*

Tim. **A**Re there any usefull meanes to be prescribed, whereby wounded Consciences may recover comfort the sooner?

Phil. Yes, there are.

Tim. But now adayes some condemn all using of meanes, let Grace alone (say they) fully and freely to do its own worke : and thereby mans mind will in due time return to a good temper of its own accord : This is the most spirituall serving of God, whilst using of meanes, makes but Dunces, and Trewants in Christs Schoole.

Phil. What they pretend spirituall, wil prove aicry and empty,

ty, making lewd and lazie Christians: Meanes may and must be used with these cautions. 1. That they be of Gods appointment in his word, and not of mans meere invention. 2. That we stil remember they are but means, and not themain. For to account of helps more then helpes, is the highway to make them hindrances. Lastly, that none rely barely on the *deed done*, which conceit will undoe him that did it, especially if any opinion of merit be fixed therein.

*Tim. What is the first meanes I must use, for I re-assume to personate a wounded conscience?*

*Phil. Constantly pray to God, that in his due time he would speake peace unto thee.*

*Tim. My prayers are better omitted then performed: They are so weak they will but bring the greater punishment upon me, and involve me  
within*

of a wounded Conscience.

83

*within the* \* Prophets curse, *so those* \* Jer. 48. 10  
that doe the worke of the Lord  
negligently.

*Phil.* Prayers negligently performed, draw a curse, but not prayers weakly performed. The former is when one can do better, and will not; the latter, is, when one would do better, but alas, he cannot: And such failings as they are his finnes, so they are his sorrows also: Pray therefore faintly, that thou maist pray fervently; pray weakly, that thou mayest pray strongly.

*Tim.* But in the Law they were forbidden to offer to God any lame \* sacrifice, and such are my prayers.

\* Deut. 15.

21.

*Phil.* 1. Observe a great difference, betwixt the materiall Sacrifice under the Law, and spiritual Sacrifices (the calves of the lips) under the Gospel. The former were to be free from all blemish,

because they did typifie and resemble *Christ* himselte: The latter (not figuratively representing *Christ*, but heartily presented unto him) must be as good as may be gotten, though many imperfections will cleave to our best performances, which by Gods mercy are forgiven. 2. Know that that in *Scripture* is accounted lame, which is counterfeited, and dissembling, (in which sense

\*1 Kings  
18.21.

\*Hypocrites are properly called halters) and therefore if thy prayer though never so weake, be sound, and sincere, it is acceptable with God.

*Tim. What other counsell do you prescribe me?*

*Phil.* Be diligent in reading the word of God, wherein all comfort is contained; say not that thou art dumpish and undisposed to read, but remember how travellers must eat against their



their stomach, their journey will digest it: and though their Palate find no pleasure for the present, their whole body will feele strength for the future. Thou hast a great journey to go, a wounded conscience is farre to travell to find comfort, (and though weary, shall be welcome at his journeys end) and therefore must feed on Gods word, even against his own dull disposition, and shall afterwards reap benefit thereby.

*Tim. Proceed in your appointing of wholesome dyet for my wounded conscience to observe.*

*Phil. Avoid solitarinesse, and associate thy selfe with pious and godly company: O the blessed fruits thereof! Such as want skill or boldnesse to begin or set a Psalme, may competently follow tune in consort with others: Many houses in London*

have so weak walls, and are of so slight and slender building, that were they set alone in the fields, probably they would not stand an houre; which now ranged in *streets* receive support in themselves, and mutually returne it to others: So mayst thou in good society, not only be reserved from much mischief, but also be strengthened and confirmed in many godly exercises, which solely thou couldest not perform.

Tim. *What else must I do?*

Phil. Be industrious in thy calling; I presse this the more, because some erroneously conceive that a wounded conscience cancels all *Indentures* of service, and gives them (during their affliction) a dispensation to be idle. The inhabitants of the *Bishoprick* of \* *Durham* pleaded a priviledge, that King *Edward the first*,

\* *Cambd.*  
*Brit. in*  
*Durham.*

first had no power, although on necessary occasion, to presse them to go out of the Country, because forsooth, they termed themselves *Holy-worke-folke*, only to be used in defending the holy *Shrine* of S. *Cuthbert*. Let none in like manner pretend, that (during the *agony* of a *wounded conscience*) they are to have no other imployment, then to sit moping to brood their Melancholly, or else only to attend their devotions; whereas a good way to divert or assuage their pain within, is to take paines without in their vocation. I am confident, that happy minute which shall put a period to thy misery, shall not find thee idle, but employed, as ever some secret good is accrewing to such, who are diligent in their calling.

Tim. But though wounded

*consciencs are not to be freed from all worke, are they not to be favoured in their worke?*

*Phil.* Yes verily. Here let me be the Advocate to such Parents and Masters, who have Sonnes, Servants, or others under their authority afflicted with wounded Consciencs, O, doe not with the Egyptian task-masters, exact of them the full tale of their bricke, O spare a little till they have recovered some strength. Unreasonable: that maimed men, should passe on equall duty with such Souldiers as are sound.

*Tim.* How must I dispose my selfe on the Lords day?

*Phil.* Avoid all servile work, and expend it only in such actions, as tend to the sanctifying thereof. God the great Landlord of all time hath let out six daies in the weeke to man to  
 f. me

farme them ; the *Seaventh day* he reserveth as *Demeanes* in his owne hand : If therefore we would have quiet possession, & comfortable use of what God hath *leased* out to us, let us not inroach on his *Demeanes*. Some *Popish* \* people make a superstitious *Almanacke* of the *Sunday*, by the fairenesse or foulenesse thereof, guessing of the *weather* all the *weeke* after. But I dare boldly say, that from our well or ill spending of the *Lords Day*, a probable conjecture may be made, how the following *weeke* will be imployed. Yea I conceive, we are bound (as matters now stand in *England*) to a stricter observation of the *Lords Day*, then ever before. That a time was due to Gods *Service*, no *Christian* in our Kingdome ever did deny: That the same was weekly dispersed in the  
*Lords*

\* If it rains on Sunday before Masse, it will raine all weeke more or lesse. A Popish old rime.

*Lords Day, Holy dayes, Wednes-  
dayes, Fridayes, Saturdayes,* some  
have earnestly maintained :  
Seeing therefore, all the last  
are generally neglected, the  
former must be more strictly  
observed ; it being otherwise  
impious, that our devotion ha-  
ving a narrower *channell*, should  
also carry a shallower streame.

*Tim. What other means must I  
use for expedition of comfort to my  
wounded Conscience?*

\* 3 Sam.

12.13.

Mat.3.6.

*Phil. Confesse \* that sinne  
or finnes, which most perplexes  
thee, to some Godly Minister,  
who by absolution may pro-  
nounce, and apply pardon unto  
thee.*

*Tim. This confession is but  
a device of Divines, thereby to  
skrne themselves into other mens  
secrets, so to mold, and manage  
them with more ease to their owne  
profit.*

*Phil.*

*Phil.* God forbid they should have any other designe, but your safety, and therefore choose your confessor, where you please to your owne contentment; so that you may finde ease, fetch it where you may, it is not our credit, but your cure we stand upon.

*Tim.* But such confession hath beene counted rather a rack for Sound, then a remedy for wounded Consciences.

*Phil.* It proveth so, as abused in the *Romish Church*, requiring an enumeration of all mortall sinnes, therein supposing an error, that some sinnes are not mortall, and imposing an impossibility, that all can be reckoned up. Thus the conscience is tortured, because it can never tread firmly, feeling no bottome, being still uncertain of Confession, (and so of Absolution) whether  
or

or no he hath acknowledged all his finnes. But where this ordinance is commended as convenient, not commanded as necessary, left free, not forced, in cases of extremity, soveraigne use may be made, and hath been found thereof, neither *Magistrate* nor *Minister* carrying the *Sword* or the *Keyes* in vaine.

*Tim.* But, Sir, I expected some rare inventions from you, for curing wounded consciences: whereas all your receipts hitherto are old, stale, usuall, common, and ordinary; there is nothing new in any of them.

*Phil.* I answer, First, if a wounded conscience had been a new disease, never heard of in Gods Word before this time, then perchance we must have been forced to find out new remedies. But it is an old Malady, and therefore old Physick is best applyed unto it. Secondly, the Receipts in-  
deed



all deed are old, because prescribed  
 di- by him, who is the \* *Ancient of* \* Dan. 7. 9.  
 ve. *dayes*. But the older the better,  
 ef. because warranted by experi-  
 ca- ence to be effectuell. Gods ordi-  
 use nances are like the *cloashes* \* of \* Deu. 19.  
 ren the *Children of Israel*, during our 5.  
 rati wandering in the wildernesse of  
 ord this world, they never wax old,  
 e so as to have their vertue in ope-  
 ing ration abated or decayed. Third-  
 all ly, whereas you call them *com-*  
 ale mon, would to God they were  
 here so, and as generally practiced, as  
 if they are usually prescribed.  
 new Lastly, know we meddle not  
 ods with *curious heads*, which are  
 hen pleased with new-tangled rari-  
 een ties, but with *wounded consciences*,  
 ies. who love solid comfort. Sup-  
 ere- pose our Receipts ordinary and  
 yed obvious; If \* *Naaman* counts the \* 2 Kings 5  
 s in cure too cheap and easie, none 12.  
 ced will pittie him if still he be pain-  
 ed with his leprosie.

Tim.

Tim. But your receipts are too loose and large, not fitted and appropriated to my malady alone. For all these, Pray, reade, keep good company, be diligent in thy calling, oblerve the Sabbath, confesse thy finnes, &c. ) may as well be prescribed to one guilty of presumption, as to me ready to despaire.

Phil. It doth not follow that our physick is not proper for one, because it may be profitable for both.

Tim. But Despaire and Presumption being contrary diseases flowing from contrary causes, must have contrary cures.

Phil. Though they flow immediately from contrary causes, yet originally from the common fountaine of naturall corruption: And therefore such meanes as I have propounded, tending towards the mortifying  
 .of

of our corrupt nature, may generally, though not equally be usefull to humble the presuming, and comfort the despairing; But to cut off cavills in the next Dialogue, wee'l come closely to peculiar counsells unto thee.

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XIII. Dialogue.

*Foure wholsome counsells, for a wounded Conscience to practice.*

Tim. **P**erforme your promise, which is the first counsell you commend unto me?

Phil. Take heed of ever renouncing thy filiall interest in God, though thy sinnes deserve that he should disclaime his Paternall relation to thee. The *Prodigall* \* returning to his Fa-  
ther

\*Luk.15.21

ther did not say, *I am not thy sonne,* but, *I am no more worthy to be called thy sonne.* Beware of bastar-  
dizing thy selfe, being as much  
as Satan desires, and more then  
he hopes to obtaine. Other-  
wise thy folly would give him  
more then his fury could get.

Tim. *I conceive this a needfull  
caution.*

\* Ephes 6.  
12. Phil. It will appeare so if we  
consider, what the \* Apostle  
saith, that we *wrestle with princi-  
palities and powers.* Now *wrestlers*  
in the *Olympian games* were *na-  
ked*, and anointed with oile to  
make them slick, and glibbery,  
so to afford no hold-fast to such  
as strove with them. Let us not  
gratifie the Devill with this ad-  
vantage against our selves, at  
any time to disclaime our *Sonne-  
ship* in God: If the Devill catch-  
eth us at this lock, he will throw  
us flat, and hazard the breaking  
of

of our necks with finall despair. Oh no ! Still keep this point; a *Prodigal sonne* I am, but a *sonne*, no *bastard* : A *lost sheepe*, but a *sheepe*, no *goate* : An *unprofitable servant*, but *Gods servant*, and not absolute *slave to Sathan*.

Tim. Proceed to your second counsell.

Phil. Give credit to what grave and godly persons conceive of thy condition, rather then what thy own fear, (an incompetent Judge) may suggest unto thee. A *seared Conscience* thinks better of it selfe, a *wounded* worse, then it ought : The former may account all sinne a sport, the latter all sport a sin : Melancholy men, when sick, are ready to conceit any cold to be the *cough* of the *Lungs*, and an ordinary *Pustle*, no lesse then the *plague sore*. So *wounded consciences* conceive finnes of *infirmity* to be

H

of

of presumption, sins of ignorance to be of knowledge, apprehending their case more dangerous then it is indeed.

*Tim.* But it seemeth unreasonable that I should rather trust another saying, then my own sense of my selfe.

*Phil.* Every man is best judge of his own selfe, if he be his own selfe, but during the fownd of a wounded conscience, I deny thee to be come to thy own selfe: whilst thine eyes are blubbering, and a teare hangs before thy sight, thou canst not see things clearely and truly, because looking through a double medium of aire and water; so whilst this cloud of pensiveness is pendent before the eyes of thy soule, thy estate is erroneously represented unto thee.

*Tim.* What is your third counsell?

*Phil.*

*Phil.* In thy agony of a troubled conscience alwayes look upwards unto a gracious God to keep thy soule steady, for looking downward on thy selfe, thou shalt find nothing but what will encrease thy feare, infinite sinnes, good deeds few, and imperfect: It is not thy Faith, but Gods faithfulness thou must relie upon, casting thine eyes downwards on thy selfe to behold the great distance betwixt what thou deservest, and what thou desirest, is enough to make thee giddy, stagger and reel into despaire: Ever therefore *Lift up thine eyes unto the \*hills, from whence commeth thy \*Psal. 121* helpe, never viewing the deepe Dale of thy own unworthines, but to abate thy pride when tempted to presumption.

*Tim. Sir, your fourth and last counsell.*

*Phil.* Be not disheartned as if

\* Isa. 55.3.  
 & 58.8.  
 \* 1 Kings  
 18.43.

comfort would not come at all, because it comes not all at once, but patiently attend Gods leisure: they are not styled the swift, but the *\* Sure mercies of David*: And the same Prophet saith, *\* The glory of the Lord shall be thy Reward*, this we know comes up last to secure and make good all the rest: Be assured, where grace patiently leads the *Front*, glory at last will be in the *Reare*. Remember the prodigious patience of *Eliahs* servant.

Tim. *Wherein was it remarkable?*

Phil. In obedience to his master: He went severall times to the *Sea*; it is tedious for me to tell what was not troublesome for him to doe, 1, 2, 3, 4, 5, 6, 7. times sent down steepe *Carmel*, with danger, and up it again with difficulty, and all to bring newes of nothing, till his last journey,



journey, which made recompence for all the rest, with the tydings of a cloud arising. So thy thirsty soule, long parched with drowth for want of cōfort, though late, at last, shall be plentifully refreshed with the dew of consolation.

*Tim. I shall be happy if I find it so.*

*Phil.* Consider the causes why a broken Leg is incurable in a Horse, and easily cureable in a man: The Horse is incapable of counsell to submit himselfe to the *Farrier*, & therefore in case his Leg be set, he flings, flounces, and flies out, unjoynting it again by his mis-employed mettle, counting all binding to be shackles & fetters unto him; whereas a man willingly resigneth himselfe to be ordered by the *Chyrurgeon*, preferring rather to be a prisoner for some dayes,

then a Cripple all his life. Be not  
 \*Psal. 32. 9. *like a \* Horse or Mule, which have  
 no understanding; but let patience  
 have its perfect worke in thee.*  
 When God goeth about to bind  
 \* James 1. 3. *up the \* broken hearted,* tarry his  
 time, though ease come not at  
 Isa. 61. 1. *an instant, yea though it be pain-  
 full for the present, in due time  
 thou shalt certainly receive com-  
 fort.*

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## XIV. Dialogue.

*Comfortable meditations for  
 wounded Consciences to muse  
 upon.*

Tim. **F**urnish me I pray with  
*some comfortable me-  
 ditations; whereon I may busie and  
 employ my soule when alone.*

Phil. First consider that our  
*Saviour had not only a notio-  
 nall,*

nall, but an experimentall and meritorious knowledge of the paines of a wounded conscience, when hanging on the Crosse: If Paul conceived himselfe happy being to answer for himself, before King Agrippa, especially because he knew <sup>\* Acts 26.2</sup> him to be expert in all the customes and questions of the Jewes; How much more just cause hath thy wounded conscience of comfort and joy, being in thy prayers to plead before Christ himself, who hath felt thy pain, and deserved that in due time by his stripes thou shouldst be healed?

Tim. Proceed I pray in this comfortable subject.

Phil. Secondly, consider that herein, like *Eliab*, thou needest not complaine that thou art left alone, seeing the best of Gods *Saints* in all ages have smarted in the same kind; instance in *David*: Indeed sometimes he boasteth

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then a Cripple all his life. *Be not*  
*\*Psal. 32. like a \* Horse or Mule, which have*  
 9. *no understanding; but let patience*  
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*When God goeth about to bind*  
*\* James 1. up the \* broken hearted, tarry his*  
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\*Psa. 23.2 *how he lay in green \* pastures, and was led by still waters; But after he bemoaneth that he sinks in*

\*Psa. 69.2. *\* deepe mire, where there was no standing. What is become of those greene pastures? Parched up with the drowth. Where are those still waters? Troubled with the tempest of affliction. The same David compareth*

\*Compare  
Psal. 102.  
6. with Psa.  
102.5.

*himselfe to an \* owle, and in the next Psalme resembleth himselfe to an Eagle. Doe two fowles flie of more different kind? The one the Scorne, the other the Sovereigne; the one the slowest, the other the swiftest; the one the most sharp sighted, the other the most dimme-eyed of all Birds. Wonder not then, to find in thy selfe sudden, and strange alterations. It fared thus with all Gods servants, in their agonies of temptation, and be confident thereof, though*

now

now run aground, with griefe,  
in due time thou shalt be all  
afloat with comfort.

Tim. *I am loath to interrupt  
you in so welcome a discourse.*

Phil. Thirdly, consider, that  
thou hast had, though not grace  
enough to cure thee, yet enough  
to keep thee, and conclude that  
he, whose goodnesse hath so  
long held thy head above water  
from drowning, will at last  
bring thy whole body safely to  
the shoare. The *Wife of Manoah*,  
had more faith then her husband,  
and thus she reasoned; \* *If the* \*Judg. 13.  
*Lord were pleased to kill us he* 23.  
*would not have received a burnt*  
*and a meat offering at our hands.*

Thou mayst argue in like man-  
ner: If God had intended  
finally to forsake me, he would  
never so often have heard and  
accepted my prayers, in such  
a measure as to vouchsafe unto  
me,

me, though not full deliverance from, free preservation in my affliction. Know God hath done great things for thee already, and thou mayst conclude from his grace of supportation hitherto, grace of ease, and relaxation hereafter.

*Tim.* It is pittie to disturb you, proceed.

*Phil.* Fourthly, consider, that besides the private stock of thy owne, thou tradest on the publick store of all good mens prayers, put up to heaven for thee. What a mixture of Languages met in Hierusalem at Pentecost, \* *Parthians, Medes, and Elamites, &c.* But conceive to thy comfort, what a medley of prayers, in severall tongues daily, center themselves in Gods cares in thy behalfe, *English, Scotch, Irish, French, Dutch, &c.* insomuch, that perchance thou dost

\* Acts 2.



dost not understand one syllable of their prayers, by whom thou mayst reap benefit.

Tim. *Is it not requisite to intitle me to the profit of other mens prayers, that I particularly know their persons which pray for me?*

Phil. Not at all, no more then it is needfull that the eye or face must see the backward parts, which is difficult, or the inward parts of the body, which is impossible; without which sight, by sympathie they serve one another. And such is the correspondency by prayers, betwixt the mysticall members of Christs body, corporally un-seen one by another.

Tim. *Proceed to a first Meditation.*

Phil. Consider, there be five kinds of *Conscienc*es on foot in the world: First, an ignorant conscience, which neither sees nor  
saith

saith any thing, neither beholds the finnes in a soule, nor reproves them. Secondly, the *flattering conscience*, whose speech is worle then silence it selfe, which though seeing sin, sooths men in the committing thereof. Thirdly, the *seared conscience*, which hath neither sight, speech, nor sense, in men that are \* *past feeling*. Fourthly, a *wounded conscience*, trighted with sinne. The last, and best, is a *quiet, and cleare conscience*, pacified in *Christ Jesus*. Of these the fourth is thy case, incomparably better then the three former, so that a wise man would not take a world to change with them. Yea a *wounded conscience* is rather painfull then sinfull, an affliction, no offence, and is in the ready way, at the next remove, to be turned into a *quiet conscience*.

\* Ephes. 4.  
19.

Tim. I hearken unto you with  
at.

of a wounded Conscience. 169

attention and comfort.

*Phil.* Lastly, consider the good effects of a wounded conscience, privative for the present, and positive for the future. First, primative, this heaviness of thy heart (for the time being) is a bridle to thy soule, keeping it from many finnes it would otherwise commit. Thou that now fittest sad in thy shop, or walkest pensive in thy Parlour, or standest sighing in thy chamber, or lyeest sobbing on thy bed, mightest perchance at the same time be drunke, or wanton, or worse, if not restrained by this affliction. God saith in his Prophet to *Judah*, \* *I will bedge thy* \*Hof. 2.6.  
*way with thornes*, namely, to keep *Judah* from committing *spirituall fornication*. It is confest that a wounded conscience, for the time, is a bedge of thornes, (as the messenger of *Satan*, sent to buffet *S.*  
*Paul*,

110      *The Cause and Cure*

2 Cor. 12 *Paul*, is termed a \* *thorne in the flesh.*) But this *thornie* fence keeps our wild spirits in the true way, which otherwise would be stragling: and it is better to be held in the right road with *bryars* and *brambles*, then to wander on beds of *roses*, in a wrong path, which leadeth to destruction.

Tim. *What are the positive benefits of a wounded conscience?*

Phil. Thereby the graces in thy soule will be proved, approved, improved. Oh how cleare will thy *Sun-shine* be, when this *cloud* is blowne over? And here I can hardly hold from envying thy happinesse hereafter. O that I might have thy future *Crowne*, without thy present *Crosse*; thy *Triumphs*, without thy *Tryall*; thy *Conquest*, without thy *Combat*! But I recall my wish, as impossible, seeing *what God hath joy-ned together, no man can put asunder.*

der. These things are so twisted together, I must have both or neither.

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X V. Dialogue.

*That is not alwayes the greatest sinne whereof a man is guilty, wherewith his conscience is most pained for the present.*

Tim. **I**S that the greatest sin in a mans soule, wherewith his wounded conscience, in the agony thereof, is most perplexed?

Phil. It is so commonly, but not constantly. Commonly indeed, that sin most paineth and pincheth him, which commands as principall in his soule.

Tim. Have all mens hearts some one paramount sinne, which rules  
as

as Sovereigne over all the rest ?

*Phil.* Most have. Yet as all Countries are not *Monarchies*, governed by *Kings*, but some by *free-States*, where many together have equall power; so it is possible (though rare) that one man may have two, three, or more sinnes, which joyntly domineer in his heart, without any discernable superiority betwixt them.

*Tim.* Which are the sinnes that most generally wound and afflict a man, when his Conscience is terrified ?

*Phil.* No generall rule can exactly be given herein. Sometimes that sin, in acting whereof, he took most delight, it being just, that the sweetnesse of his corporall pleasure, should be sauced with more spirituall sadnesse. Sometimes that sinne, which

which (though not the foulest) is the frequentest in him. Thus his idle words may perplex him more, then his oathes or perjury it selfe. Sometimes that sin (not which is most odious before God, but) most scandalous before men, doth most afflict him, because drawing greatest disgrace upon his person and profession. Sometimes that sin which he last committed, because all the circumstances thereof are still firme and fresh in his memory. Sometimes that sin, which (though long since by him committed) he hath heard very lately powerfully reprov'd; and no wonder, if an old gall new rubbed over, smart the most. Sometimes that sinne which formerly he most slighted and neglected, as so inconsiderably small, that it was unworthy of any sorrow for it, and

I

yet

yet now it may prove the sharpest sting in his conscience.

*Tim.* May not one who is guilty of very great sinnes, sometimes have his conscience much troubled onely for a small one?

*Phil.* Yes verily: Country Patients often complaine, not of the disease which is most dangerous, but most conspicuous. Yea sometimes they are more troubled with the symptome of a disease (suppose an ill colour, bad breath, weak stomach) then with the disease it selfe. So in the soule, the conscience oft-times is most wounded, not with that offence which is, but appears most, and a sinne incomparably small to others, whereof the party is guilty, may most molest for the present, and that for three reasons.

*Tim.* Reckon them in order.

*Phil.* First, that God may shew



shew in him, that as sinnes are like the sands in number, so they are farre above them in heavinessse, whereof the least crum taken asunder, and laid on the conscience, by Gods hand, in full weight thereof, is enough to drive it to despaire.

*Tim. What is the second reason?*

*Phil.* To manifest Gods justice, that those should be choaked with a *gnat-sinne*, who have swallowed many *Camel-sinnes*, without the least regreat. Thus some may be terrified for not *fasting on Friday*, because indeed they have been *drunk on Sunday*: They may be perplexed for their wanton dreames, when sleeping, because they were never truly humbled for their wicked deeds, when waking. Yea those who never feared *Babylon the Great*, may be frighted with  
 I 2                      little

*little Zoar*; I meane, such as have been faulty in flat superstition, may be tortured for committing, or omitting a thing, in its owne nature, indifferent.

*Tim. What is the third reason?*

*Phil.* That this paine for a lesser sinne may occasion his serious scrutiny, into greater offences. Any paltry *curre* may serve to start and put up the *game* out of the bushes, whilst fiercer, and fleetier *Hounds* are behind to course and catch it. God doth make use of a smaller sinne, to raise and rouse the *conscience* out of security, and to put it up, as we say, to be *chased*, by the Reserve of far greater offences, *lurking behind* in the soule, unscene, and unsorrowed for.

*Tim. May not the conscience be troubled at that, which in very deed*

of a wounded Conscience.

817

deed is no sinne at all, nor hath truly so much, as but the appearance of evill in it?

*Phil.* It may. Through the error of the understanding such a mistake may follow in the conscience.

*Tim.* What is to be done in such a case?

*Phil.* The parties judgement must be rectified, before his conscience can be pacified. Then is it the wisest way to perswade him to lay the *Axe* of repentance, to the *Root* of corruption in his heart. When reall finnes in his soule are felled by unfained sorrow, causelesse scruples will fall of themselves. Till that root be cut downe, not onely the least *bough*, and *branch* of that *tree*, but the smallest *sprig*, *twig*, and *leafe* thereof, yea the very empty shadow of a *leafe* (mistaken for a sinne, and created a fault

fault by the jealousie of a misinformed judgement) is sufficient intollerably to torture a wounded conscience.

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## XVI. Dialogue.

*Obstructions hindring the speedy flowing of comfort into a troubled soule.*

Tim. **H**ow commeth it to passe, that comfort is so long a coming to some wounded consciences?

Phil. It proceeds from several causes, either from God, not yet pleased to give it; or the Patient, not yet prepared to receive it; or the Minister, not well fitted to deliver it.

Tim. *How from God not yet pleased to give it?*

Phil. His time to bestow consolation

solation is not yet come: now no plummetts of the heaviest humane importunity can so weigh downe Gods Clock of Time, as to make it strike one minute before his houre be come. Till then his Mother her selfe could not prevaile with \* Christ \* John 2.4. to worke a Miracle, and turn water into wine: and till that minute appointed approach, God will not, in a wounded conscience, convert the water of affliction, into that wine of comfort, which maketh glad the heart of the soule.

Tim. How may the hindrance be in the Patient himselfe?

Phil. He may as yet not be sufficiently humbled, or else God perchance in his providence fore-seeth, that as the prodigall child, when he had received his portion, riotously mispent it; so this sick soule, if comfort were imparted unto him,

would prove an unthrift and ill husband upon it, would lose and lavish it. God therefore conceiveth it most for his glory, and the others good, to keep the comfort still in his owne hand, till the *wounded conscience* get more wisdome to manage and employ it.

*Tim. May not the sick mans too meane opinion of the Minister, be a cause why he reaps no more comfort by his counsell?*

*Phil.* It may. Perchance, the sicke man hath formerly slight- and neglected that Minister, and God will not now make him the instrument for his comfort, who before had beene the object of his contempt. But on the other side, we must also know that perchance the parties over-high opinion of the Ministers parts, piety, and corporall presence, (as if he cured where he came,  
and

and carryed ease with him) may hinder the operation of his advice. For God growes jealous of so suspicious an instrument who probably may be mistaken for the principall. Whereas a meaner man, of whose spiritualness the patient hath not so high carnall conceits, may prove more effectually in comforting, because not within the compasse of suspicion to eclipse God of his glory.

*Tim. How may the obstructions be in the Minister himselfe?*

*Phil.* If he comes unprepared by prayer, or possessed with pride, or unskillfull in what he undertakes; wherefore in such cases a Minister may doe well to reflect on himselfe, (as the \* *Disciples* did when they could <sup>\*Mat. 17.</sup> not cast out the Devill) and to <sup>19.</sup> call his heart to account, what may be the cause thereof; particularly

ticularly whether some unpented-for sinne in himselfe, hath not hindred the effects of his counsell in others.

*Tim.* *However you would not have him wholly disheartned, with his ill successe.*

*Phil.* O no; but let him comfort himselfe with these considerations. First, that though the Patient gets no benefit by him, he may gain experience by the patient, thereby being enabled more effectually to proceede, with some other in the same disease. 2. Though the sickman refuseth comfort for the present, yet what doth not sink on a sudden, may soake in by degrees, and may prove profitable afterwards. Thirdly, his unsucceeding paines may notwithstanding facilitate comfort for another to worke in the same body, as *Solomon* built a  
Temple



*! of a wounded Conscience.* 123

Temple with most materialls formerly provided, and brought thither by *David*. Lastly, grant his paines altogether lost on the *wounded Conscience*, yet his \* *La-<sup>\*1 Cor. 15</sup>*  
*bour is not in vaine in the Lord,* 58.  
who without respect to the event will reward his endeavours.

*Tim. But what if this Minister hath beene the means to cast this sick man downe, and now cannot comfort him againe?*

*Phil.* In such a case, he must make this sad accident the more matter for his humiliation, but not for his dejection. Besides, he is bound, both in honour and honesty, Civility and Christianity, to procure what he cannot performe, calling in the advice of others more able to assist him, not conceiving out of pride or envie, that the discreet craving of the  
helpe

helpe of others, is a disgracefull  
 confessing of his owne weak-  
 nesse; like those malicious *Mid-*  
*wives*, who had rather that the  
 woman in travaile should mis-  
 carry, then be safely delivered  
 by the hand of another, more  
 skilfull then themselves.

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### XVII. Dialogue.

*What is to be conceived of their  
 finall estate who die in a  
 wounded Conscience  
 without any visible comfort.*

Tim. **W**Hat thinke you of  
 such, who yeeld up  
 their ghost in the agony of an at-  
 flicted spirit, without receiving the  
 least sensible degree of comfort?

Phil. Let me be your remem-  
 brancer to call or keep in your  
 mind, what I said before, that  
 our

our discourse onely concerneth the Children of God : This notion renewed I answer. It is possible that the sick soule may receive secret solace , though the standers by doe not perceive it. We know how insensibly Satan may spirt and inject Despaire into a heart, and shall we not allow the Lord of heaven to be more dextrous and active with his Antidotes, then the devil is with his Poysons ?

Tim. Surely if he had any such comfort, he would shew it by words, signes, or some way , were it onely but to comfort his sad kindred, and content such sorrowfull friends which survive him ; Were there any hidden fire of consolation kindled in his heart, it would sparkle in his looks and gestures, especially seeing no obligation of secrecie is imposed on him, as on the \* blind man, when

\* Mar. 8.  
26.

Phil.

*Phil.* It may be he cannot discover the comfort he hath received, and that for two reasons: First, because it comes so late, when he lyeth in the *Merches* of life and death, being so weak, that he can neither speak, nor make signes with *Zechariah*, being at that very instant, *when the silver cord is ready to be loosed, and the golden bowle to be broken, and the pitcher to be broken at the fountaine, and the wheels to be broken at the cisterne.*

*Tim.* What may be the other reason?

*Phil.* Because the Comfort it selfe may be incommunicable in its owne nature, which the party can take, and not tell; enjoy, and not expresse; receive, and not impart: As by the assistance of Gods Spirit, he sent up \* *groanes which cannot be uttered*: so the same may from God be

\*Rom. 8.  
26.

be returned with comfort, which cannot be uttered; and as hee had many invisible and privy pangs, concealed from the cognizance of others, so may God give him secret comfort, known unto himself alone, without any other mens sharing in the notice thereof. \* *The heart knoweth* <sup>\*Prov. 14.</sup> *his owne bitternesse, and a stranger* <sup>10.</sup> *doth not intermeddle with his joy.* So that his comfort may be compared to the new name given to Gods servants, \* *which no man* <sup>\*Rev. 2. 17</sup> *knoweth, save he that receiveth it.*

*Tim.* All this proceeds on what is possible or probable, but amounts to no certainty.

*Phil.* Well then, suppose the worst, this is most sure, though he die without tasting of any comfort here, he may instantly partake of everlasting joyes hereafter. Surely many a despairing soule, groaning out his  
last

last breath, with feare and thought to sinke downe to hell, hath presently beene countermanded by Gods goodnesse to eternall happinesse.

*Tim.* What you say herein, no man alive can confirme or confute, as being knowne to God alone, and the soule of the party. Only I must confesse, that you have charity on your side.

*Phil.* I have more then charity, namely, Gods plain & positive Promise, \* *Blessed are such as mourne, for they shall be comforted.* Now though the particular time, when, be not expressed, yet the latest date that can be allowed, must be in the world to come, where such mourners, who have not felt God in his comfort here, shall see him in his glory in Heaven.

*Tim.* But some who have led pious and godly lives, have departed,

ted, pronouncing the sentence of condemnation upon themselves, having one foot already in hell by their owne confession.

*Phil.* Such confessions are of no validity, wherein their feare bears false witnesse against their faith. The finenesse of the whole cloath of their life, must not be thought the worse of, for a little course *list* at the last. And also their finall estate is not to be construed by what was dark, doubtful, and desperate at their deaths, but must be expounded, by what was plaine, cleare, and comfortable, in their lives.

*Tim.* You then are confident, that a holy life, must have a happy death.

*Phil.* Most confident. The *Logicians* hold, that, although from false premises a true conclusion may sometimes follow; yet from true propositions, nothing but a \*truth can be  
\*Ex veris  
possunt, nil  
nisi vera  
sequi.  
K thence

thence inferred, so though sometimes a bad life may be attended with a good death, (namely, by reason of repentance, though slow, sincere, though late, yet unfained, being seasonably interposed) but where a godly and gracious life hath gone before, there a good death must of necessity follow; which, though sometimes dolefull (for want of apparent comfort) to their surviving friends, can never be dangerous to the party deceased. Remember what *S. Paul* saith,

\* *Col. 3. 3.* \* *Our life is hid with Christ in God.*

*Tim.* *What makes that place to your purpose?*

*Phil.* Exceeding much. Five cordiall observations are couched therein. First, that God sets a high price, and valuation on the soules of his servants, is  
that



that he is pleased to *hide* them ;  
 None will *hidetoyes*, and trifles,  
 but what is counted a treasure.  
 Secondly, the word *hide*, as a re-  
 lative importeth, that some  
 seeke after our soules, being  
 none other then *Sathan* himself,  
 that roaring Lyon, who goes about  
 \*SEEKING, whom he may de- \* 1 Pet. 5. 8  
 vour. But the best is, let him  
 seeke, and seeke, and seeke, till his  
 malice be wearie, (it that be  
 possible) we cannot be hurt by  
 him, whilst we are *hid in God*.  
 Thirdly, grant *Satan* find us  
 there, he cannot fetch us thence:  
*Our soules are bound in the bun-*  
*dle of life, with the Lord our God.*  
 So that, be it spoken with reve-  
 rence, God first must be stor-  
 med with force or fraud, before  
 the soule of a Saint-sinner, *hid*  
 in him, can be surprized. Fourth-  
 ly, we see the reason, why so  
 many are at a losse, in the agony

of a wounded conscience, concerning their spirituall estate. For they looke for their life in a wrong place, namely to finde it in their owne piety, purity, and inherent righteousness. But though they seeke, and search, and dig, and dive never so deep, all in vaine. For though *Adams* life was hid in himselfe, and he intrusted with the keeping his owne integrity, yet, since *Christs* coming, all the originall evidences of our salvation are kept in a higher office, namely, *hidden in God himselfe*. Lastly, as our *English proverb* saith, *he that hath hid can finde*; so God

*(to whom belongs the \* issues from death)* can infallibly finde out that soule that is hidden in him, though it may seeme, when dying, even to labour to lose it self in a fit of despaire.

\* Psal. 68.  
20.

*Tim. It is pittie, but that so  
com-*

*of a wounded Conscience.*

133

*comfortable a doctrine should be true.*

*Phil.* It is most true: Surely as \**Joseph* and *Mary* conceived, <sup>\*Luk. 2.48</sup> that they had lost *Christ* in a crowd, and sought him three dayes sorrowing, till at last they found him beyond their expectation, safe and sound, sitting in the *Temple*: So many pensive parents solicitous for the soules of their children, have even given them for gone, and lamented them lost (because dying without visible comfort) and yet, in due time, shall finde them to their joy and comfort, safely possessed of honour and happinesse, in the *midst of the heavenly Temple, and Church Triumphant* in glory.

## XVIII. Dialogue.

*Of the different time and manner of the comming of comfort to such who are healed of a wounded conscience.*

Tim. **H**ow long may a servant of God lye under the burden of a wounded conscience?

\* Act. 1. 7. Phil. \* It is not for us to know the times and the seasons, which the Father hath put in his owne power. God alone knows whether their griefe shall be measured unto them, by houres, or dayes, or weeks, or moneths, or many yeeres.

Tim. How then is it that Saint Paul saith, that God will give us the \* issue with the temptation, if one may long be visited with this malady?

Phil. The Apostle is not so to be

be understood, as if the *temptation* and *issue* were *twins*, both borne at the same instant; for then no affliction could last long, but must be ended as soone as it is begun; whereas we \* read \* *Act. 9. 33* how *Aeneas truly pious*, was bedrid of the *Palsie* 8. yeeres; the *woman diseased with a bloody issue* \* *Mat. 9. 2.* 12. yeeres; another *woman bowed by infirmity* \* 18. yeers; and the \* *Luk. 13.* man \* *lame* 38. yeeres at the *poole of Bethesda*. \* *Joh. 5. 5.*

*Tim. What then is the meaning of the Apostle?*

*Phil. God will give the issue with the temptation*, that is, the *temptation* and the *issue* bear both the same date in Gods decreeing them, though not in his applying them: At the same time, wherein he resolved his servants shall be tempted, he also concluded of the means and manner, how the same persons should infallibly be

delivered. Or thus: *God will give the issue with the temptation*; that is, as certainly, though not as suddenly. Though they goe not *abreast*, yet they are joyned successively, like two links in a chaine, where one endeth, the other doth begin. Besides, there is a two-fold *issue*; one, through a *temptation*; another, out of a *temptation*. The former is but mediate, not finall, an *issue*, to an *issue*; onely supporting the person, tempted for the present, and preserving him for a future full deliverance. Understand the *Apostle* thus, and the *issue* is alwayes both given and applyed to Gods children, with the *temptation*, though the *temptation* may last long after, before fully removed.

*Tim. I perceive then, that in some, a wounded conscience may continue many yeeres.*

*Phil.*

*Phil.* So it may. I read of a poore *widdow*, in the Land of \* *Limburgh*, who had nine children, and for 13. yeares together, was miserably afflicted in mind, only because she had attended the dressing and feeding of her little ones, before going to *Masse*. At last it pleased God, to sanctifie the endeavours of *Franciscus Junius*, that learned godly *Divine*, that upon true information of her judgement, she was presently and perfectly comforted.

\*Melchior  
Adamus in  
vita Theo-  
logorum  
Exteriorum  
pag. 198.

*Tim.* Doth God give ease to all in such manner, on a sudden?

*Phil.* O no : Some receive comfort all in a lump, and in an instant they passe from *Midnight*, to bright day, without any dawning betwixt. Others receive consolation by degrees, which is not poured, but dropt into them by little and little.

*Tim.*

Tim. *Strange, that Gods dealing herein should be so different with his servants.*

Phil. It is to shew, that as in  
 \*Jam. 1. 17 his proceedings there is *no* \**variablenesse*, such as may import him mutable or impotent, so in the same there is very much variety, to prove the fulnesse of his power, and freedome of his pleasure.

Tim. *Why doth not God give them consolation all at once?*

Phil. The more to employ their prayers, and exercise their patience. One may admire why  
 \*Ruth 2. 8 \*Boaz did not give to Ruth a quantity of Corn more or lesse, so sending her home to her mother, but that rather he kept her still to glean; but this was the reason, because that is the best charity, which so relieves others poverty, as still continues their industry : God in like manner,



ner, will not give some consolation all at once, he will not spoil their (painful but) pious profession of gleaning; still they must pray, and gather, and pray and gleane, here an care, there a handfull of comfort, which God scatters in favour unto them.

*Tim. What must the party doe when he perceives God and his comfort beginning to draw nigh unto him?*

*Phil. As \* Martha, when she \* Joh. 11. 20 heard that Christ was a'comming staid not a minute at home, but went out of her house to meet him: So must a sick soule, when consolation is a comming, haste out of himselfe, and hie to entertain God with his thankfullnes. The best way to make a Homer of comfort encrease to an Ephah, (which is \* ten times as much) \* Exo. 16. is to be heartily gratefull for <sup>36.</sup> what one hath already, that his store*

store may be multiplied: He shall never want more, who is thankfull for, and thrifty with a little: Whereas ingratitude doth not only stop the flowing of more mercy, but even spils what was formerly received.

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### XIX. Dialogue.

*How such who are compleatly cured of a wounded conscience, are to demeane themselves.*

Tim. **G**ive me leave now to take upon me the person of one recovered out of a wounded conscience.

Phil. In the first place, I must heartily congratulate thy happy condition, and must rejoyce at thy *upsitting*, whom God hath raised from the bed of despaire: welcome *David* out of the *deepe*,

*Da-*

*Daniel out of the Lions Den, Jonah, from the Whales belly: Welcome Job from the Dunghill, restored to health and wealth againe.*

*Tim. Yea, but when Jobs bretheren came to visit him after his recovery, every one gave him a piece of \* money, and an eare-ring of \* Job 42. 11 gold: But the Present I expect from you, let it be I pray some of your good counsell, for my future deportment.*

*Phil. I have need to come to thee, and comcest thou to me? Faine would I be a Paul, sitting at the feet of such a Gamaliel, who hath been cured of a wounded conscience, in the height thereof: I would turn my tongue into eares, and listen attentively to what tidings he bringeth from Hell it selfe. Yea, I should be worse then the bretheren of Dives, if I should not believe one risen from the*  
the

142      *The Cause and Cure*

the dead, for such in effect I conceive to be his condition.

*Tim.* But waving these digressions, I pray proceed to give me good advice.

*Phil.* First, thankfully owne God, thy principall restorer, & Comforter Paramount. Remember that of \* *ten Lepers*, one onely returned to give thanks; which sheweth, that by nature, without grace over-swaying us, it is ten to one if we be thankful. Omit not also thy thankfulnesse to good men, not onely to such, who have been the Architects of thy comfort, but even to those, who though they have built nothing, have borne burthens towards thy recovery.

*Tim.* Goe on I pray in your good counsell.

*Phil.* Associate thy self with men of afflicted minds, with whom thou mayst expend thy  
time

time, to thine and their best advantage. O how excellently did Paul comply with *Aquila* and *Priscilla*! As their hearts agreed in the generall profession of Piety, so their hands met in the trade of \**Tent-makers*, they \* *Act. 18.* abode and wrought together, being of the same occupation. Thus I count all *wounded consciences* of the same company, and may mutually reap comfort one by another. Onely here is the difference: they (poore soules) are still bound to their hard task and trade, whilst thou (happy man) hast thy *Indentures cancelled*, and being free of that *Profession*, art able to instruct others therein.

Tim. What instructions must I commend unto them?

Phil. Even the same comfort, wherewith thou thyselfe was \* *com.* \* *2 Cor. 1. 4.* forced of God: with *David* tell them

142      *The Cause and Cure*

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Phil. Even the same comfort, wherewith thou thyselfe was \* com. \* 2 Cor. 1. 4. forced of God: with *David* tell them

<sup>9</sup> Luk. 22.

32.

them *what God hath done for thy soule; and with Peter, being strong* *\*strengthen thy bretheren: conceive thy selte like Joseph, therefore sent before, and sold into the Egypt of a wounded conscience, (where thy feet were hurt in the stocks, the irons entered into thy soule)* that thou mightest provide food for the famine of others, and especially be a purveyor of comfort for those thy bretheren, which afterwards shall follow thee down into the same dolefull condition.

*Tim. What else must I doe for my afflicted bretheren?*

*Phil.* Pray heartily to God in their behalfe: When *David* had prayed, *Psal. 25. 2. O my God I trust in thee, let me not be ashamed,* In the next verse (as if conscious to himself, that his prayers were too restrictive, narrow, and niggardly) he enlargeth the bounds thereof, and builds them on a  
broader

broader bottome; yea, let none that wait on thee be ashamed: Let charity in thy devotions have *Recho-* both, roome enough: beware of pent Petitions confined to thy private good, but extend them to all Gods servants, but especially all wounded consciences.

*Tim.* Must I not also pray for those servants of God, which hitherto have not been wounded in conscience?

*Phil.* Yes verily, that God would keepe them from, or cure them in the exquisite torment thereof: Beggars when they crave an almes, constantly use one main motive, that the person of whom they beg may be preserved from that misery, whereof they themselves have had wofull experience: If they be blind, they cry, *Master God blesse your eye sight*; if lame, *God blesse your limbs*; if undone by casual

suall burning, God blesse you and yours from fire. Christ, though his person be now glorified in heaven, yet he is still subject by sympathy of his Saints on earth, to hunger, nakednes, imprisonment, and a wounded conscience, and so may stand in need of feeding, cloathing, visiting, comforting, and curing: Now when thou prayest to Christ, for any favour, it is a good plea to urge, edge, and enforce thy request withall, *Lord grant me such or such a grace, and never mayst thou Lord, in thy mysticall members, never be tortured and tormented with the agony of a wounded conscience, in the deepest distresse thereof.*

*Tim. How must I behave myself for the time to come?*

*Phil. Walke humbly before God, and carefully avoid the smallest sinne, alwaies remember*

\* Joh. 5.  
14.

*bring\* Christs caution; Behold thou*

thou art made whole, sinne no more,  
lest a worse thing come unto thee.

---

XX. Dialogue.

Whether one cured of a wounded  
Conscience, be subject to a re-  
lapse.

Tim. **M**ay a man, once per-  
fectly healed of a  
wounded conscience, and for some  
yeares in peaceable possession of com-  
fort, afterwayds fall back into his for-  
mer disease?

Phil. Nothing appeares in  
Scripture or reason to the con-  
trary, though examples of reall  
relapses are very rare, because  
Gods servants are carefull to a-  
void sinne, the cause thereof, and  
being once burnt therewith, ever  
after dread the fire of a wounded  
conscience.

L 2 Tim.

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being once burnt therewith, ever  
after dread the fire of a wounded  
conscience.

L 2

Tim.

Tim. *Why call you it a relapse?*

Phil. To distinguish it from those *relapses* more usuall and obvious, whereby such, who have snatcht comfort, before God gave it them, on serious consideration, that they had usurped that, to which they had no right, fall back again into the former pit of despaire: this is improperly termed a relapse, as not being a renewing, but a continuing of their former malady, from which, though seemingly, they were never soundly recovered.

Tim. *Is there any intimation in Scripture of the possibility of such a reall relapse in Gods servants?*

Phil. There is, when David saith, Psal. 85. 8. *I will heare what God the Lord will speake, for he will speake peace unto his people, and to his Saints, but let them not turn again to folly:* this importeth, that



that if his *Saints* turn again to folly, which by wofull experience, we find too frequently done, God may *change his voice*, and turn his peace, formerly spoken, into a warlike defiance to their conscience.

*Tim.* But this me thinkes is a diminution to the majesty of God, that a man, once compleatly cured of a wounded conscience, should again be pained therewith: Let Mountebanks palliat cures break out again, being never soundly, but superficially healed: He that is all in all, never doth his worke by halves, so that it shall be undone afterward.

*Phil.* It is not the same individuall wound in number, but the same in kind, and perchance a deeper in degree: Nor is it any ignorance, or falshood in the Surgeon, but folly, and fury in the Patient, who by committing fresh sins, causeth a new pain in the old place. L 3 Tim.

*Tim.* In such relapses men are only troubled for such sins, which they have run on score since their last recovery from a wounded conscience.

*Phil.* Not those alone, but all the finnes which they have committed, both before, and since their conversion, may be started up afresh in their minds and memories, and anguish and perplex them, with the guiltinesse thereof,

*Tim.* But those finnes were formerly fully forgiven, and the pardon thereof solemnly sealed, and assured unto them, and can the guilt of the same recoil again upon their consciences?

*Phil.* I will not dispute what God may do in the strictnes of his justice: Such Seales, though still standing firm & fast in themselves, may notwithstanding breake off, and fly open in the feeling of the sick soule: He will  
be

be ready to conceive with himselfe, that as *Shimei*, though once forgiven his railing on *David*, was afterwards executed for the same offence, though upon his committing of a new transgression, following his servants to *Gath*, against the flat command of the King : So God, upon his committing of new trespasses, may justly take occasion to punish all former offences; yea in his apprehension, the very foundation of his faith may be shaken, all his former title to heaven brought into question, and he tormented with the consideration that he was never a true child of God.

*Tim.* What remedies doe you commend to such soules in relapses?

*Phil.* Even the selfe-same receipts which I first prescribed to wounded consciences, the very same Promises, Precepts, Comforts,

Counsels, Cautions. Onely as  
*Jacob* the second time that his  
 \*Gen. 43. *sonnes* went downe into \* *Egypt*,  
 12. commanded them to carry double  
 money in their hands; so I  
 would advise such to apply the  
 former remedies with double  
 diligence, double watchfulness,  
 double industrie, because the  
 malignity of a disease is riveted  
 firmer and deeper in a relapse.

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## XXI. Dialogue.

*Whether it be lawfull to pray  
 for, or to pray against, or to  
 praise God for a wounded  
 conscience.*

**Tim.** *Is it lawfull for a man to  
 pray to God to visit him  
 with a wounded conscience?*

**Phil.** *He may and must pray  
 to have his high and hard heart,  
 truly*

truly humbled, and bruised with the sight and sense of his finnes, and with unfained sorrow for the same : but may not explicitly, and directly pray for a *wounded conscience*, in the highest degree, and extremity thereof.

Tim. *Why interpose you those termes explicitly and directly ?*

Phil. Because *implicitly*, and by consequence, one may pray for a *wounded Conscience* : Namely, when he submits himselfe to be disposed by Gods pleasure, referring the particulars thereof, wholly to his infinite wisdom, tending, as I may say, a blank paper to God in his Prayers, and requesting him to write therein what particulars hee pleases ; therein generally, and by consequence he may pray for a *wounded Conscience*, in case, God sees the same, for his owne glory

ry, and the parties good; otherwise, directly he may not pray for it.

Tim. *How prove you the same?*

Phil. First, because a *wounded Conscience* is a judgement, and one of the forest, as the resemblance of the torments of hell. Now it is not congruous to nature, or grace, for a man to be a free, and active instrument, purposely to pull downe upon himselfe, the greatest evill that can befall him in this world. Secondly, we have neither direction, nor president of any *Saints*, recorded in Gods word to justify and warrant such prayers. Lastly, though praying for a *wounded Conscience* may seemingly scent of pretended humility, it doth really and rankly savour of pride, limiting *the holy one of Israel*. It ill becoming the patient to prescribe to his heavenly Phy-

Physitian, what kind of Physicke he shall minister unto him.

*Tim.* But we may pray for all meanes to increase grace in us, and therefore may pray for a wounded Conscience, seeing thereby, at last, piety is improved in Gods Servants.

*Phil.* We may pray for and make use of all means, whereby grace is increased: Namely, such means, as by God are appointed for that purpose; and therefore, by virtue of Gods institution, have both a proportionablenesse, and attendency, in order thereunto. But properly those things are not means, or ordained by God, for the increase of piety, which are only accidentally over-ruled to that end, by Gods power, against the intention and inclination of the things themselves. Such is a wounded Conscience, being alwayes actually

ally an evill of punishment, and too often occasionally an evill of sinne: The *Byas* whereof doth bend and bow to badnesse; though over-ruled by the aim of Gods Eye, and *strength of his Arme*, it may bring men to the marke of more grace, and goodnesse. God can, and will extract *light* out of *darknesse*, *good* out of *evill*, *order* out of *confusion*, and *comfort* out of a *wounded conscience*: And yet *darknesse*, *evill*, *confusion*, &c. are not to be prayed for.

Tim. *But a wounded conscience, in Gods children, infallibly ends in comfort here, or glory hereafter, and therefore is to be desired.*

Phil. Though the ultimate end of a *wounded conscience* winds off in comfort, yer it brings with it many intermediate mischiefs and maladies, especially as managed by humane corruption:

Namely



Namely, dulnesse in divine service, impatience, taking Gods name in vaine, despaire for the time, blasphemy; which a Saint should decline, not desire; shun, not seek; not pursue, but avoid, with his utmost endeavours.

*Tim.* Is it lawfull positively to pray against a wounded conscience?

*Phil.* It is, as appeares from an argument taken from the lesser to the greater. If a man may pray against pinching poverty, as wise \* *Agur* did; then may he \* *Pro.* 30.8 much more against a wounded conscience, as a far heavier judgement. Secondly, if Gods servants may pray for ease under their burthens, whereof we see divers particulars in that \* worthy prayer of *Solomon*; I say, if \* *1 Kings* 3. we pray to God to remove a lesser judgement by way of subvention, questionlesse we may be.

beseech him to deliver us from the great evill of a *wounded conscience*, by way of prevention.

Tim. *May one lawfully praise God, for visiting him with a wounded conscience?*

Phil. Yes verily. First, because it is agreeable to the \* will of God, *in every thing to be thankful*; here is a generall rule, without limitation. Secondly, because the end, why God makes any work, is his owne glory; and a *wounded conscience* being a work of God, he must be glorified in it, especially seeing God shews much mercy therein, as being a punishment on this side of *hell fire*, and lesse then our deserts. As also, because he hath gracious intentions towards the sick soule for the present, and when the maladie is over, the patient shall freely confesse, that it is good for him that he was so afflicted.

\* 1 Thes.

5. 18.

Ephes.

20.

Psal. 103.

22. & 145.

10.

*stilled.* Happy then that soule,  
who in the *lucid intervals* of a  
wounded conscience can praise  
God for the same. *Musick* is  
sweetest neere, or over Rivers,  
where the *Eccho* thereof is best  
rebounded by the water. Praise  
for pensivenesse, thanks for  
teares, and blessing God over the  
floods of affliction, makes the  
most melodious Musick in the  
care of heaven.

The

*The conclusion of the Author to the Reader.*

**A**Nd now God knows how soon it may be said unto me, *Physitian heale thy selfe*, and how quickly I shall stand in need of these counsels, which I have prescribed to others. Herein I say with *Eli* to  
 \*1 Sam. 3. \**Samuel, It is the Lord, let him do what seemeth him good:* With \**David* to *Zadock*, *Behold here I am, let him do to me as seemeth good unto him.* With the \**Disciples* to *Paul*, *The will of the Lord be done:* But Oh how easie it is for the mouth to pronounce, or the hand to subscribe these words! But how hard, yea without Gods grace, how impossible, for the heart to submit thereunto! Only hereof I am confident, that the making of this *Treatise*, shall no wayes cause or hasten a wounded conscience in me, but rather on the contrary (especially if as it is written by me, it were written in me) either prevent it, that it come not at all, or deferre it that it come not so soon, or lighten it, that it fall not so heavy, or shorten it that it last not so long. And if God shall be pleased hereafter to write \**bitter things against me*, who have here written the sweetest comforts I could for others, let none insult on my sorrowes: But whilst my wounded conscience shall lye like the \**Cripple*, at the *Porch of the temple*, may such as passe by be pleased to pittie me, & permit this Booke to beg in my behalfe, the charitable prayers of well disposed People; till divine Providence, shall send some *Peter*, some pious minister, perfectly to restore my maimed soule to her former soundnes. Amen.

F I N I S.

